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The Church in Relation to the World

A conceptual analysis of the church world relationship and a study of the use of performative language and discursive strategies in three documents of the World Council of Churches' Faith and Order Commission

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The Church in Relation to the World

Proefschrift

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Contents

1	The development of a research interest	1
1.1	Introduction	1
1.1.1	A capsule summary	1
1.1.2	Initial definition of the problem and the question of this research.....	2
1.2	Epistemological Paradigms	3
1.2.1	Positivism.....	4
1.2.2	Romanticist Hermeneutics	5
1.2.3	Phenomenological Hermeneutics.....	6
1.2.4	Dialectical Hermeneutics	7
1.2.5	Critical Hermeneutics	11
1.2.6	Poststructural Hermeneutics	12
1.2.7	Our blend: the critical dialogical hermeneutic paradigm.....	15
1.2.8	First specification of the research question.....	16
1.3	Approaches.....	16
1.3.1	Qualitative versus quantitative research	16
1.3.2	The hermeneutics of the text.....	17
1.3.2.1	Narrative analysis	18
1.3.2.2	Rhetoric.....	19
1.3.2.3	Performative analysis.....	20
1.3.2.4	Second specification of the research question	22
1.3.2.5	Critical discourse analysis	23
1.3.2.6	Third specification of the research question	24
1.3.3	The hermeneutics of the church.....	24
1.3.3.1	Semiotics.....	24
1.3.3.2	Content analysis.....	26
1.3.3.3	Grounded Theory	26
1.3.3.4	Wester and Peters.....	29
1.3.3.5	Fourth specification of the research question	30
1.4	Set of instruments and techniques	30
1.4.1	Selection of research units and preparing them for analysis.....	30
1.4.2	Coding, abstracting and comparing	31
1.4.3	Correlation and variation	32
1.4.4	Networking or diagramming.....	34
1.4.5	Memo-writing	34
1.5	Selection of the documents.....	35
1.5.1	The nature of Faith and Order documents.....	35
1.5.2	Six threads in the work of Faith and Order	35
1.5.3	Three documents.....	37
1.5.4	Final specifications of the research question	39
1.6	Validation	40
1.7	Structure of research and presentation.....	43
1.7.1	Stages	43
1.7.2	Elements of the report.....	45
1.8	Relevance	47
1.8.1	Ecclesiastic and social significance	47

1.8.2	Scientific significance	47
2	The Lund report	51
2.1	A description	51
2.1.1	From comparative ecclesiology to a Trinitarian approach.....	51
2.1.2	Attention to non-theological factors	52
2.1.3	Unity by acting together.....	52
2.1.4	From preparations to final report	53
2.2	Thematic structure and summary of the Lund report	53
2.2.1	I Introduction	54
2.2.2	II Christ and His Church.....	55
2.2.3	III Continuity and Unity.....	56
2.2.4	IV Conclusions	57
2.2.5	Schematic overview	58
2.3	Analysis of performative styles in the Lund report	64
2.3.1	Spread of performative styles to the report	64
2.3.2	Performative strategy: dedication	68
2.3.3	Conclusion	72
2.4	Modes of managing	72
2.4.1	The mode of trivialising.....	73
2.4.1.1	Labelling	73
2.4.1.2	Stressing the unity of the New Testament	75
2.4.1.3	Penetration	76
2.4.1.4	Focusing.....	76
2.4.1.5	Performative influencing	77
2.4.2	The mode of anchoring	77
2.4.2.1	Christological securing	77
2.4.2.2	Creedal securing	80
2.4.2.3	Securing by means of grace	81
2.4.3	Conclusion	82
2.5	Conceptual analysis of the document	82
2.5.1	The Trinity and the church.....	82
2.5.2	The world, the church and its functions	86
2.5.2.1	Threefold restoration.....	86
2.5.2.2	Church ad intra: community building	92
2.5.2.3	Church ad extra: exposure	93
2.5.2.4	Church ad extra: service	94
2.5.2.5	The world: broken and lost	95
2.5.2.6	The church: the chosen	96
2.5.3	Conclusion	99
3	The Stavanger document	103
3.1	A description	103
3.2	Thematic Structure and summary of the Stavanger document	103
3.2.1	I Introduction	104
3.2.2	II Humanity and church in the light of the kingdom.....	105
3.2.3	III The church as mystery	105

3.2.4	IV The church as prophetic sign	105
3.2.5	Note on further study	106
3.2.6	Schematic overview	106
3.3	Analysis of performative styles in the Stavanger document.....	108
3.3.1	Spread of performative styles to the report	108
3.3.2	Performative strategy: dedication	111
3.3.3	Conclusion	114
3.4	Modes of managing	114
3.4.1	Christological securing	114
3.4.2	Creedal securing.....	115
3.4.3	Securing by means of grace	115
3.4.4	Conclusion	115
3.5	Conceptual analysis of the document	116
3.5.1	Constituting variables	117
3.5.1.1	Reality perception: sacramental ontology	117
3.5.1.2	God: Father, Son and Spirit	120
3.5.1.3	Initial state of brokenness	121
3.5.2	Objective variables.....	124
3.5.2.1	Restoration.....	124
3.5.2.2	Repentance gentiles	125
3.5.3	Operating variables	126
3.5.3.1	Proclamation and diakonia, the witnessing functions	126
3.5.3.2	Community building	127
3.5.4	Integrated diagram	128
3.6	Conclusion and proposal for continuation.....	130
4	The Nature and Mission document	131
4.1	A description	131
4.2	Thematic structure and summary	131
4.2.1	Introduction.....	132
4.2.2	I The Church of the Triune God.....	133
4.2.3	II The Church in History	134
4.2.4	III The Life of Communion in and for the World.....	134
4.2.5	IV In and for the World	135
4.2.6	Conclusion	136
4.3	Analysis of performative styles	136
4.3.1	Spread of performative styles to the report.....	136
4.3.2	Performative strategy: dedication	139
4.3.3	Conclusion	139
4.4	Modes of managing.....	139
4.4.1	Christological securing	140
4.4.2	Creedal securing.....	140
4.4.3	Securing by means of grace	140
4.4.4	Anchoring by teaching.....	140
4.5	Conceptual analysis of the document	141
4.5.1	Constituting variables	141
4.5.1.1	Reality perception: koinonia-word sacramental ontology	141

4.5.1.2	God: Father, Son and Spirit	144
4.5.1.3	Initial state of brokenness	145
4.5.2	Objective variables.....	145
4.5.2.1	Restoration.....	145
4.5.2.2	Repentance gentiles	145
4.5.3	Operating variables	145
4.5.3.1	Proclamation and diakonia, the witnessing functions	145
4.5.3.2	Community building	146
4.5.4	Integrated diagram	146
4.6	Conclusion.....	148
5	Integrated analysis.....	149
5.1	Comparison of the three documents	149
5.2	Three configuration profiles	154
5.3	Specific outcomes related to the profiles.....	154
5.3.1	Identification of test worthy substantial outcomes.....	155
5.3.1.1	Unique in Lund	155
5.3.1.2	Unique in Stavanger.....	156
5.3.1.3	Unique in Nature and Mission	156
5.3.2	Testing the substantial outcomes	157
5.3.2.1	Formulation of null-hypotheses	157
5.3.2.2	Test results	157
6	Conclusions and evaluation	169
6.1	Conclusions	169
6.2	Evaluation of the research project	173
6.3	Normative theological evaluation.....	174
Appendix I: the use of the computer	179	
Chances and risks of software supported inquiry.....	179	
Choosing the appropriate software.....	179	
Processes and tasks in using KWALITAN	182	
Evaluating KWALITAN	183	
Processes and tasks in using ATLAS.ti5.....	184	
Accessing and editing objects from the margin view	185	
Creating quotations.....	185	
Coding the data.....	185	
Writing memos and comments	186	
Clustering in families.....	186	
Networking	186	
Filtering and the making of queries	187	
Making outputs.....	187	
Evaluating ATLAS.ti5	188	
SmartDraw	189	

Appendix II: Codes Lund report.....	191
Appendix III: Codes Nature and Mission document.....	197
Appendix IV: The Lund report.....	199
Appendix V: The Stavanger document.....	227
Appendix VI: the Nature and Mission document	243
Samenvatting.....	277
References.....	289
A word of thanks.....	301
Curriculum vitae.....	303
General index	305

List of figures

figure 1: process of interpretation.....	4
figure 2: romantic process of interpretation.....	5
figure 3: phenomenological process of interpretation	6
figure 4: dialectical process of interpretation.....	10
figure 5: critical process of interpretation.....	11
figure 6: poststructural process of interpretation	13
figure 7: thickness of lines.....	46
figure 8: schematic overview Lund report.....	54
figure 9: schematic overview section I	59
figure 10: schematic overview section II.....	60
figure 11: schematic overview section IIIa.....	61
figure 12: schematic overview section IIIb.....	62
figure 13: schematic overview section IV	63
figure 14: performative strategy	69
figure 15: modes of managing tension.....	73
figure 16: labelling unity and disunity	74
figure 17: discursive strategies	82
figure 18: God the Son and the church	84
figure 19: God the Father and the church	85
figure 20: God the Spirit and the church.....	85
figure 21: restoration devotional.....	86
figure 22: restoration interpersonal.....	87
figure 23: restoration ecclesial.....	90
figure 24: threefold restoration	91
figure 25: church functions.....	94
figure 26: integrated scheme of relevant concepts.....	102
figure 27: schematic overview Stavanger document	104
figure 28: schematic overview section I	106
figure 29: schematic overview section II.....	107
figure 30: schematic overview section III.....	107
figure 31: schematic overview section IV	108
figure 32: schematic overview last section	108
figure 33: performative strategy	112
figure 34: discursive strategies	115
figure 35: sacramental reality and faith as conditions for the church	118
figure 36: the Trinity as push factor for the church	120
figure 37: the three persons of the Trinity related to the church.....	121
figure 38: fourfold brokenness.....	123
figure 39: fourfold restoration	125
figure 40: church functions related to devotional and ecclesial restoration.....	128
figure 41: integrated scheme of relevant concepts.....	129
figure 42: schematic overview the Nature and Mission document.....	132
figure 43: performative strategy	139
figure 44: discursive strategy.....	141
figure 45: integrated scheme of relevant concepts.....	147

List of tables

table 1: comparison of processes of interpretation	14
table 2: speak acts	22
table 3: connection types	33
table 4: performative styles.....	64
table 5: list of fragments and styles in the Lund report.....	66
table 6: frequency and number of lines of performative styles.....	67
table 7: ranking of performative styles	68
table 8: list of fragments and styles in the Stavanger document.....	110
table 9: frequency and number of lines of performative styles.....	110
table 10: ranking of performative styles	111
table 11: second level variables and their values	116
table 12: list of fragments and styles in the Nature and Mission document	137
table 13: frequency and number of lines of performative styles.....	137
table 14: ranking of performative styles	138
table 15: comparison of the three documents	153
table 16: test results	167
table 17: codes hierarchy Lund report	195
table 18: coding scheme for the Nature and Mission document	198

1 THE DEVELOPMENT OF A RESEARCH INTEREST

1.1 Introduction

1.1.1 *A capsule summary*

In just these few lines we here present the essential components of this book. Our study is about the church to world relationship that emerges from studying a sampling of Faith and Order documents. As the Faith and Order commission of the World Council of Churches expresses itself through reports and other texts, this determined that our primary data source would consist of documents and that is why we have performed a documentary study with the use of ATLAS.ti software for our data management. In order to find adequate answers to our questions, we have chosen a blended qualitative research design, with some quantifying elements, consisting of the basics from narrative, rhetoric, and grounded theory approaches. Our research design also draws upon guidelines that have been presented by Wester and Peters which apply the strategy of multiple case study.

We arrived at these decisions as we became aware that Faith and Order texts are multi-layered. The texts employ an 'acting-like' operation on two levels. On the first level, they operate by manipulating the readers, with their intention of taking the readers somewhere as well as seeking to have them do something. Our decision was to conduct a performative analysis for the first level of the operation in order to describe and explain the texts' language while also utilising a discursive analysis with the purpose of indicating strategies which the texts employ to deeply embed their conceptual meanings. This brings us to the second level: the level of words and sentences that grow into meaningful concepts in their description of the church to world relationship. On this second, Faith and Order texts articulate the operations of God and the church in the world.

Our book is an attempt to present three distinct configuration profiles by comparing the Lund report, the Stavanger document and the Nature and Mission document on the points of language, discourse and conceptual intent. In the paragraphs 1.2 to 1.7 we show the development of our research interest and the developing specificity of our research question in relation to the chosen paradigms, methods, approaches and techniques. We elaborate extensively on these elements in order to both account for our research management choices as well as to inform a, perhaps, less cognizant readership of a rather uncommon hermeneutical approach in the classical field of ecumenical research. As we will explain in paragraph 1.8, our inquiry is supplementary to the prevailing studies about Faith and Order and is distinctive in its design, applied methods and techniques.

1.1.2 Initial definition of the problem and the question of this research

From the first existence of Christian churches, their members have reflected on the relation of church and world. With L.A. Hoedemaker¹, we can discern the following profiles:

- In Eastern Orthodoxy the church reflects the mystery of the Trinity. The Christian community presents itself as the living icon of Christ in the world.
- The Roman Catholic model puts emphasis on synthesis and continuity in the relation between the community of the people of God and the created reality. Although duality exists (ecclesial and worldly institutions have distinct responsibilities), there is no real opposition between church and world.
- The Lutheran model, on the contrary, makes a clear distinction between the realm of faith and church on the one side, and the realm of public responsibility on the other side. God acts with humanity in two complementary ways: by structuring humankind in such a way that evil is restricted and by gathering the faithful on the basis of the gospel of Christ.
- The Calvinistic model takes a constructive tension between church and world as its point of departure. The world is being sanctified and changed, both with regard to individual lives as well as to social structures.
- The model of radical reformation assumes a fundamental antithesis between the worldly powers and the Christian community which declares its solidarity with the peace of the gospel. This antithesis has occasionally resulted in a complete withdrawal from the world or in creative forms of witness.
- Christianity in North America is a melting pot in which all possible variants look alike. Despite the official separation of church and state, religion has an important role in North American culture and in public life. The interplay of religion and state, therefore, is characteristic of the relation of church and world in North America, in spite of its formal principle of the separation of church and state.
- The 'new' churches in the so-called third world adhere to the classical models on the one side, but develop independently on the other side. Two characteristics are important in this respect. First, their position of being a minority in the context of the presence of other religions that are often even dominant. Second, it is a fact that in many countries a new awareness of national and cultural identity has emerged within the concurrent western dominance.

The World Council of Churches (WCC) which was founded in 1948 is a fellowship of churches and denominations from virtually every Christian tradition. Now counting 349 members, the WCC can be found on every continent, in over 110 countries. Within the WCC it is the task of the Faith and Order movement to bring together churches and theologians with the objectives of discussing both the matters which can keep churches and Christians divided, while also seeking ways that can contribute to their unity.

Ecclesiology, the study of the church, is one of the fields of activity of Faith and Order. The way church and world are interrelated is an important sub-theme. This issue is the subject of our research.

¹ Hoedemaker, L.A., 'Church and World' in: N. Lossky et al., *Dictionary of the Ecumenical Movement*, Geneva 1991, 169-172.

Since its origin as a movement at the beginning of the 20th century and also throughout its existence as a Commission of the WCC, Faith and Order has reflected upon the church's self-understanding in relation to the world in which it exists. Studying how Faith and Order interconnects church and world, one is confronted with the large number of texts which have been produced during the past decennia. There are documents, both mature and immature, that have been drafted by a number of people in changing arrangements at different times and in different contexts, that in turn reflect diverging interests. Documents of Faith and Order vary in weight and function. Many individual reports bear traces of a complex editing process and in many cases one can detect that editing rests on consensus. However, they do have one thing in common: Faith and Order texts choose to be read as expressions of endeavouring ecumenical unity. They have been composed for that purpose and in most cases they have also been submitted to the churches for evaluation and further study. Even with an initial reading of Faith and Order texts, one gets the idea of a composition and becomes conscious that the reports are multi-layered and this is why we felt impelled to unravel several levels of meaning. It is at this point that we formulate our initial, tentative and broad research question: *How does Faith and Order relate church and world in its multi-layered documents?* We will elaborate on this formulation in the paragraphs to follow. As we had become conscious of the fact that there is no single, obvious truth in the documents, we needed to find reliable ways to interpret these complex texts. Thus, our first task was to develop a proper method for gaining insight into the Faith and Order texts.

1.2 Epistemological Paradigms

Our main interest is to understand the relation between church and world to be found in the thinking of Faith and Order as it is expressed through reports and other texts. Therefore, our primary *data source* consists of documents. That is why we have performed a *documentary study* as the *research procedure*. We presumed that texts of Faith and Order are multi-layered and this confronted us with the challenge to make a well-reasoned choice in how to interpret them. That is why we first approached the subject of the acquirement of knowledge in depth and asked ourselves: from what epistemological paradigm or thought pattern would we benefit most in order to meet our aspiration? In this paragraph we give an elaborate account of this investigation as an attempt to explain the choices which led to our rather uncommon hermeneutical approach in the classical field of ecumenical research. Our choices, in this respect, will eventually lead to the first specification of our initial research question.

Among scholars, there are different classifications that are adopted. Guba and Lincoln (2005)² claim four underlying paradigms: positivism, post-positivism, critical theory, and constructivism. Orlikowski and Baroudi (1991)³ suggest three categories: positivist, interpretive and critical. We agree on a separation of the positivist paradigm and a

² Guba, E.G. and Y.S. Lincoln, 'Paradigmatic controversies, contradictions, and emerging confluences' in: N.K. Denzin and Y.S. Lincoln (eds.), *The Sage Handbook of Qualitative Research, Third Edition*, Thousand Oaks 2005, (191-215).

³ Orlikowski, W. and J.J. Baroudi, 'Studying Information Technology in Organizations: Research Approaches and Assumptions' in: *Information Systems Research*, vol.2, no.1 (1991), 1-28.

post-positivist (hermeneutic or interpretative) system, but choose to subdivide this last category into five groups: romanticist hermeneutics, phenomenological hermeneutics, dialectical hermeneutics, critical hermeneutics, and poststructural hermeneutics. In doing so, we follow, with some adjustments and additions, F.P.A. Demetrio III. We also adopt his graphical presentation of the hermeneutic systems.⁴ It has proven to be possible to specify each of these groups by the variations of the three components that are constitutive for interpretation: the subject (the interpreter), the object (e.g. a text), and the goal of interpretation (truth or meaning).

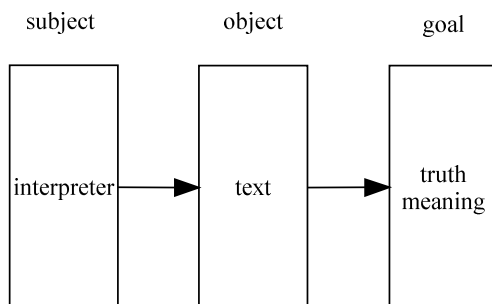


figure 1: process of interpretation

Of course, we are aware of the fact that the lines between these epistemologies are blurred. We also do not think these research paradigms are necessarily opposed. They are shifting and many scholars see reality with more pragmatic eyes and accommodate one or more of these systems in their research. Still, with regard to the accountability and trustworthiness of our enterprise, we find it essential to explain according to which one of these epistemologies we are operating, though with some inevitable overlap. With the references to the philosophers in the following paragraphs who represent these paradigms, we do not want to suggest that we have read all these works. Some of their works were certainly read, but still only partially. In most cases, we merely studied the referenced articles, books and websites about them.

1.2.1 Positivism

The French scientist, mathematician, and founder of modern philosophy Rene Descartes (1596-1650), devised a method that is fully self-conscious. Positivists like Descartes hold that objective knowledge can be attained through philosophical, scientific

⁴ Demetrio III, F.P.A., several articles in online journal *Diwatao* of the Department of Philosophy and Human Resource Development of the College of Arts and Sciences of San Beda College [03-10-2007]:

http://www.geocities.com/philodept/diwatao/introduction_to_hermeneutics.htm;

http://www.geocities.com/philodept/diwatao/romanticist_hermeneutics.htm;

http://www.geocities.com/philodept/diwatao/dialectical_hermeneutics.htm;

http://www.geocities.com/philodept/diwatao/critical_hermeneutics.htm.

and mathematical methodologies. They assume that reality can be expressed by quantifiable properties, which are independent of the observer and the used instruments. Example of a positivist approach to qualitative research is Yin's (1994)⁵ work on case study research.

1.2.2 Romanticist Hermeneutics

Can human action, human discourse and human writing be analysed with methods of natural and physical science? Interpretive research assumes that reality (either given or socially constructed) is only to be accessed through social constructions such as language, shared convictions and consciousness. Interpretive research is based on hermeneutics and phenomenology. Schleiermacher (1768-1834) and his follower Wilhelm Dilthey (1833-1911) are important representatives of romanticist hermeneutics. Both of them were indebted to the dominant Cartesian philosophy on the subject. Schleiermacher claimed that a text is incomplete without its temporal and cultural contexts. The aim of interpretation is to bring back the truth of the text – meaning the original, one only and unitary authorial intent.⁶ We can show this in the following figure.

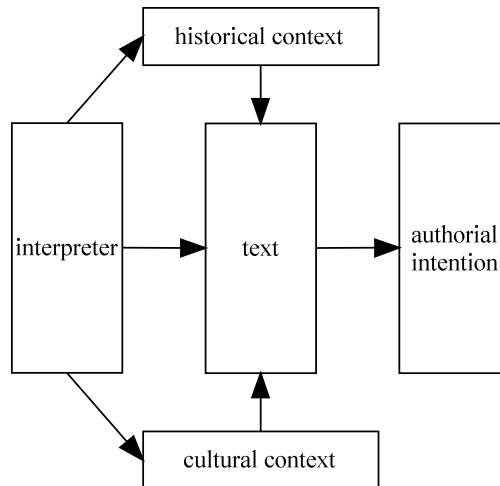


figure 2: romantic process of interpretation

In this picture the arrows indicate the process of interpretation which goes from the interpreter through the text, and from the interpreter via the historical and cultural context through the text in order to retrieve the original intention of the author.

Dilthey introduced the 'hermeneutical circle', which is the returning movement between the implicit and the explicit, the particular and the whole.⁷ He was opposed to the model formed exclusively from the natural sciences and preferred a new one for the humanities. Instead of explaining things in terms of cause and effect, or the general and

⁵ Yin, R.K., *Case Study Research, Design and Methods*, 2nd ed., Newbury Park 1994.

⁶ Scholtz, G., *Die Philosophie Schleiermachers*, Darmstadt 1984.

⁷ Makkreel, R.A., *Dilthey: Philosopher of the Human Studies*, Princeton 1993.

the particular, scholars in the Humanities seek their understanding in terms of the relationships of the part to the whole. Dilthey stated that a general theory of understanding or comprehension was applicable to the interpretation of different objects, ranging from ancient texts to artwork, religious works, and even law. Both the natural and human sciences have their origin in the context or ‘nexus of life’ but they are distinguished in how they relate to their life-context. The natural sciences try to exclude, as much as possible, the influence of the context, whereas it is the nexus of life which becomes the primary object of inquiry in the humanities.

1.2.3 *Phenomenological Hermeneutics*

Generally speaking, one can say that phenomenology is a profoundly reflective inquiry into human meaning that is based on the direct and intuitive experience of things. The Greek word *phainomenon* means ‘appearance’. According to David Woodruff Smitt ‘Phenomenology studies the structure of various types of experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity.’⁸ Phenomenologists hold that the possibility of truth is certain, as truth is obvious and intrusive. Through experiencing things and by bracketing one’s convictions and presuppositions (‘phenomenological reduction’ or ‘epoché’) the researcher can find the ‘essence’ of the things.

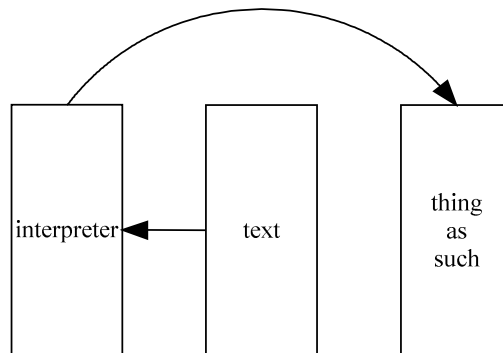


figure 3: phenomenological process of interpretation

Phenomenologists reject positivism as they are opposed to the idea that true knowledge can only be acquired by discarding the way we perceive the world as a ‘mere appearance’. They hold that, on the contrary, things can only be described *as* we experience them. A phenomenological researcher must turn from the thing into its *meaning*. The way people *experience* things by perception (seeing, smelling, hearing...), believing and remembering gives meaning to the things.

⁸ Smith, D.W., ‘Phenomenology’ in: E.N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Winter 2005 Edition), <http://plato.stanford.edu/archives/win2005/entries/phenomenology> [03-10-2007].

Basically, we can say that phenomenology is the study of *phenomena*. Phenomenology is the science of phenomena or appearances as distinct from being (ontology) or reality – a distinction as old as Plato. Though phenomenology has been practiced in different ways for centuries, the discipline did not blossom until the 20th century through the works of Husserl, Heidegger, Sartre, Merleau-Ponty and others.

Edmund Husserl (1859-1938) presented in his *Logical Investigations* (1900-01)⁹ and later in *Ideas I* (1913)¹⁰ phenomenology with, what we can call, a transcendental turn. Therefore, he used the Kantian idiom of ‘transcendental idealism’. Husserl starts from the intuitive experience of phenomena and seeks to extract from it the essential characteristics of experiences and the essence of what is experienced. This generalisation of the essential features of any possible experience is called *transcendental phenomenology*. From Smith¹¹ we learn that part of Husserl’s transcendental turn is also his discovery of the method of *epochè* (postponing belief). Phenomenology should be practiced, according to Husserl, by ‘bracketing’ the question of the existence of the natural world around us. Our knowledge is subjective. We thereby turn our attention, in reflection, to the structure of our own conscious experience. Each act of consciousness is a consciousness of something, that is, intentional, or directed toward something. Intentionality, directedness of experience, is a key feature of consciousness.

In his *The Crisis of European Sciences* (1936)¹² Husserl launched the concept of the lifeworld, falling back on Wilhelm Dilthey’s ‘life-nexus’ and Martin Heidegger’s Being-in-the-world. Lifeworld is best understood as the intersubjectivity of the world as it is perceived and, in particular, our knowledge of (actions of) other subjects and collective cultural structures. Students of Husserl, such as Maurice Merleau-Ponty (1908-1961)¹³ and Alfred Schutz¹⁴ developed the idea of lifeworld. Schutz made Husserl’s theories relevant for sociology and explained how subjective meanings give rise to an apparently objective social world.

1.2.4 Dialectical Hermeneutics

In the early period of the phenomenological tradition, there is a strong emphasis on subjectivity and rationality. However, in a later stage of this philosophy the basic principles of the (later) hermeneutical thinking emerge. One can say, in a sense, that the dialectical hermeneutical tradition originates from phenomenological thinking. Dialec-

⁹ Husserl, E.G.A., *Logical Investigations*, trans. J.N. Findlay, London 1973 (German publication 1900/01; 2nd, revised edition 1913).

¹⁰ Husserl, E.G.A., *Ideas: General Introduction to Pure Phenomenology*, trans. W.R. Boyce Gibson, London 1931 (German publication 1913).

¹¹ Smith, D.W., 2005.

¹² Husserl, E.G.A., *The Crisis of European Sciences and Transcendental Philosophy*, trans. D. Cairns. Evanston 1970 (German publication 1936/54).

¹³ Fisher, A.L. (ed.), *The Essential Writings of Merleau-Ponty*, New York 1969.

¹⁴ Schutz, A., *Collected Papers, vol.3. Studies in Phenomenological Philosophy*, I. Schutz (ed.), The Hague 1966.

Schutz, A., *Phenomenology of the Social World*, trans. G. Walsh and F. Lehnert, Evanston 1967 (German publication 1932).

Hammond, M., J. Howarth and R. Keat, *Understanding Phenomenology*, Oxford 1991.

tical hermeneutics does not imply the end of phenomenology; it rather means the end of its radical ideological interpretation.

Hermeneutical phenomenology draws upon the method set forth in Heidegger's *Sein und Zeit* (1927)¹⁵, explaining that human existence is interpretative. Heidegger found that Husserl neglected basic structural features of both the subject and object of experience. The first manifestation of this tendency is Hans-Georg Gadamer's *Platos dialektische Ethik* (1931)¹⁶, and it re-emerged after Germany's National-Socialist period with his *Wahrheit und Methode* (1960).¹⁷

In this last book, Gadamer (1900-2002) argues that 'truth' and 'method' do not match and he is opposed to two approaches in human sciences. On the one hand, he criticises the modern approach that models itself on the natural sciences, using positivistic scientific methods. On the other hand, he is critical on the traditional German approach to the humanities, represented, for instance, by Friedrich Schleiermacher (1768-1834) and Wilhelm Dilthey (1833-1976), which said that rightly interpreting a text meant recuperating the original intention of its creator. It is Gadamer's belief that we cannot go back 'behind' understanding, since to do so would be to suppose that there was a mode of intelligibility that was prior to understanding.

Ramberg¹⁸ teaches us that hermeneutics, according to Gadamer, is neither a method nor a methodology for obtaining knowledge. It rather seeks to explicate that way we participate in the event or process of understanding. Human consciousness is 'historically effected' and always embedded in the particular history and culture that shaped them.

According to Gadamer, hermeneutics is ontological because it is a mode of being in the world. It is also universal as it underlies all human activity. Hermeneutics is also conversational because understanding an object implies a dialogical encountering. We participate in the object or share in it. The object opens itself for interpretation and – on the other hand – the interpreter opens herself for understanding the object. It is important to be aware of our prejudgments or preconceptions that are the product of our context. As Ramberg puts it: 'In this respect, all interpretation, even of the past, is necessarily "prejudiced" in the sense that it is always oriented to present concerns and interests, and it is those present concerns and interests that allow us to enter into the dialogue with the matter at issue.'¹⁹ Interpreting a text includes a 'fusion of horizons' where the scholar discovers the ways that the history of the text communicates with her own background.

Central to the hermeneutical tradition is the importance of language. It is the medium of all understanding, not a mere instrument. Language constitutes meaning but reflects the anticipatory character of knowledge at the same time: truth is never sure or obvi-

¹⁵ Martin Heidegger, *Sein und Zeit*, in Heidegger's Gesamtausgabe, volume 2, ed. F.W. von Herrmann, 1977, XIV.

¹⁶ Gadamer, H.G., *Platos dialektische Ethik*, Hamburg 2000.

¹⁷ Gadamer, H.G., *Wahrheit und Methode. Grundzüge einer philosophischen Hermeneutik*, 3rd ed., Tübingen 1972.

See also: Risser, J., *Hermeneutics and the Voice of the Other: Re-reading Gadamer's Philosophical Hermeneutics*, Albany 1997.

¹⁸ Ramberg, B. and K. Gjesdal, 'Hermeneutics' in: E.N. Zalta (ed), *The Stanford Encyclopedia of Philosophy* (Winter 2005 Edition),

<http://plato.stanford.edu/archives/win2005/entries/hermeneutics> [05-10-2007].

¹⁹ *ibidem*.

ous; interpretation is always unfinished. Gadamer's commitment to the linguisticity does not rule out the possibility of other modes of understanding, but it does give primacy to language and conceptuality in hermeneutic experience.

Other thinkers in this philosophical hermeneutic tradition include Patrick Heelan, Don Ihde, Graeme Nicholson, Joseph J. Kockelmans, Calvin O. Schrag, Gianni Vattimo, Carlo Sini and Paul Ricoeur. Ricoeur (1913-2005) shows in 'Phenomenology and Hermeneutics'²⁰ at what points Husserl's phenomenology fails with regard to the principles of hermeneutics and he proposes a synthesis resulting in a hermeneutic phenomenology. In his criticism of Husserl, he exceeds Gadamer by integrating other approaches in his interpretation theory such as semiotics, semantics and psychoanalysis. For Ricoeur the function of hermeneutics is 'to make the understanding of the other – and of his signs in various cultures – coincide with the understanding of the self and of being.'²¹ Ricoeur was a prolific writer who was very concerned with the meaning of life and focused on the hermeneutic of the self (Who am I and how should I live?). His narrative theory, especially developed at the level of written texts, plays an essential role in this endeavour and distinguishes him from other philosophers within the hermeneutic tradition. His clarification of the analogy between discourse and action also makes him also relevant to the social sciences.

Semiotics studies signs in written language in their mutual relations. Semantics investigates complementary to the immanent approach language at the level of speech. Whereas semiotics seeks to clarify the separate signs in a system, semantics elucidates what happens when words are put into sentences and receive meaning. Ricoeur indicates the transition of structure to speech with the term 'discourse'. Language becomes creative, innovative, and, as such, subjective. At its discursive level, language receives its 'sense' (a meaningful content) and a 'reference' (it refers to reality). Thus, a text becomes autonomous. Ricoeur resists against those who try to find the meaning of the author behind a text – on the contrary, understanding is grasping the world that is being opened *before* the text.

²⁰ Ricoeur, P., 'Phenomenology and Hermeneutics' in: *Hermeneutics and the Human Sciences: Essays on Language, Action and Interpretation*, ed. and trans. J.B. Thompson, Cambridge 1982, 112.

²¹ Ricoeur, P., *The Conflict of Interpretations: Essays in Hermeneutics*, ed. D. Ihde, Evanston 1974, 51.

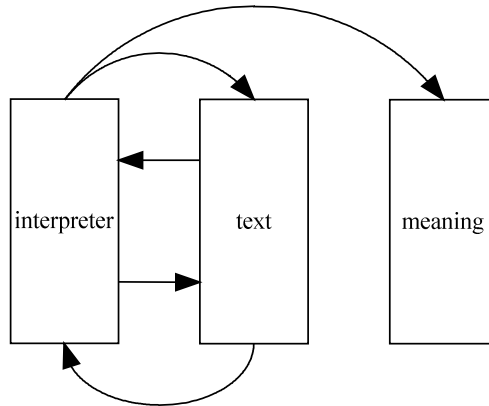


figure 4: dialectical process of interpretation

From here, Ricoeur develops his theory about metaphor and symbol. In *The Rule of Metaphor*²², Ricoeur argues that there is a linguistic imagination that generates and regenerates meaning through the living power of metaphoricity. A metaphor has a purely semantic structure. Metaphors are not translatable and they are not merely ornaments of discourse. They have genuine cognitive import in their own right. They tell us something new about reality. Language can always be used to be creative and to construct new meanings.

In a symbol there is something non-semantic as well as something semantic. With regard to the semantic moment of a symbol: 'The symbol, in effect, only gives rise to thought if it first gives rise to speech. Metaphor is the appropriate reagent to bring to light this aspect of symbols that has an affinity for language.'²³ Metaphors are the linguistic surface of symbols. With regard to the non-semantic moment of a symbol: Something in a symbol transcends any linguistic, semantic, or logical transcription.

Ricoeur distinguishes three dimensions in which the symbolic becomes manifest: the cosmic, the oneiric and the poetic range.²⁴ In the cosmic aspect, symbols mediate between the underlying sacred realities. Cosmic symbols are the ground of our *archè* and of the horizon of our teleologic enterprise. The oneiric dimension reveals human subconscious motives and desires. People are submitted to their *archè*. In addition, the poetic dimension reveals the linguistic reality expressed in metaphorical language. Poetic symbols express our endeavour to come from our *archè* to our *telos* (our destination).

²² Ricoeur, P., *The Rule of Metaphor: Multi-Disciplinary Studies in the Creation of Meaning in Language*, trans. R. Czerny, K. McLaughlin and J. Costello, London 1978.

²³ Ricoeur, P., 'Metaphor and Symbol' in: *Interpretation Theory: Discourse and the Surplus of Meaning*. Fort Worth 1976, p.55.

²⁴ Ricoeur, P., *The Symbolism of Evil*, trans. E. Buchanan, New York 1967.

1.2.5 Critical Hermeneutics

The theories of Karl Marx (1818-1883), Friedrich Wilhelm Nietzsche (1844-1900), and Sigmund Freud (1856-1939) form the basis for a new philosophy of the object, the critical hermeneutics. Grounded on their thoughts the *Institut für Sozialforschung* (Institute for Social Research) was founded in Frankfurt in 1923. The key influential thinkers from this institute were its first director Max Horkheimer (1859-1973) and the theorists T.W. Adorno (1903-1969), Herbert Marcuse (1998-1979), Walter Benjamin (1892-1940), and Erich Fromm (1900-1980). Basically, the critical theorists hold that textuality can be infiltrated with power and forces that distort understanding. Though they hold that truth can be found in the end of an interpretation process, they are sceptical about given meanings and interpretations. Marx argued that textuality can be claimed by capitalist and class-based ideologies, Nietzsche pointed at cultural norms and Freud showed the hidden power of the unconscious. Therefore, textuality can be obscured by ideology and phony awareness and it is the goal of this philosophy to identify the concealed pathology of texts and to liberate them from their ideological distortions. Critical hermeneutics is emphatically normative as it aims for the transformation of society and the emancipation of individuals. It is also materialist, for it is concerned with the economic, social, organisational and political conditions and practices of people. Graphically, we can depict this paradigm as follows.

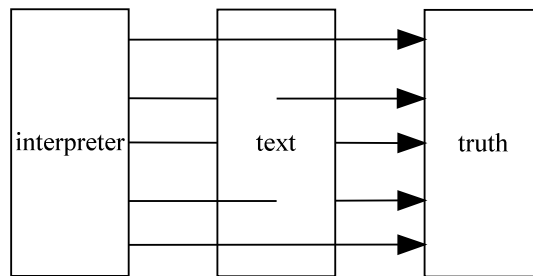


figure 5: critical process of interpretation

We will explain the basics of this paradigm through the work of Jürgen Habermas (1929), a student of Horkheimer and Adorno,²⁵ who developed the notion of ‘interest’. Interests determine what counts as knowledge; they are rooted in people’s nature and in social life. As such, Habermas distinguished three types of ‘knowledge-constitutive ideas’. The first is the *technical interest*, which makes use of empirical-analytic methods of positivism to produce the instrumental knowledge of the natural sciences. The second is the *practical interest*, which makes use of the hermeneutic method to achieve practical knowledge. A basic assumption here is that human life is determined by

²⁵ Hoy, D.C. and T. McCarthy, *Critical Theory*, Oxford 1994.

Bohman, J. and W. Rehg, ‘Jürgen Habermas’ in: E.N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Summer 2007 Edition),

<http://plato.stanford.edu/archives/sum2007/entries/habermas> [14-12-2007].

Habermas, J., *Knowledge and Human Interests*, trans. J.J. Shapiro, Boston 1971.

communicative action.²⁶ Through this interaction, people establish consensus for behaviour and for mutual norms of understanding of intentions and obligations. The third type is the *emancipatory interest* using the critical theory in order to achieve emancipatory knowledge aiming at the changing of social structures. For Habermas, this was the most basic interest. With his all-comprising critical approach, Habermas sought to provide a design of theory, praxis and a program of action to counteract the oppressive effects of the social construction of knowledge.

1.2.6 Poststructural Hermeneutics

In the 1960's, structuralism, based in France, attempted to integrate the ideas of Marx (sociology), Freud (psychology) and De Saussure (linguistics). They were opposed to the idea of the existentialists that all people are what they make themselves. Structuralistic thinkers hold that people are shaped by sociological, psychological and linguistic structures; structuralists study the underlying structures inherent in cultural products (such as texts). According to the 'binary opposition' theory of the structuralists, reality is formed by certain theoretical and conceptual opposites, often arranged in a hierarchy, which structure reality. Such binary pairs could include male/female, speech/writing, rational/emotional, reality/appearance. Although structuralism investigates these structures, it calls attention to logical and scientific results by way of *construction*.

Poststructuralism²⁷ criticises the basic assumptions of structuralism and holds that the study of underlying structures is itself culturally conditioned and therefore biased. To understand an object (e.g. one of the many meanings of a text) one should study both the object itself, and the systems of knowledge that underlie the production of the object. In other words, in order to understand the meanings of a text the researcher should *deconstruct* the assumptions and knowledge systems that produce the illusion of singular meaning.

In the poststructural hermeneutic paradigm, we find four central themes. First there is the decentring of the subject; poststructuralists reject the metaphysical notion of a conscious being and, therefore, subjects, authors are irrelevant for the interpretation of a text. Instead of containing primacy, the subject is a mere intersection of the various socio-economic and cultural forces shaping the human individual. The second theme in this paradigm is 'pantextualism', meaning everything is a text and all texts are interconnected, so intertextuality is an important characteristic of the object to be studied. Thirdly, meaning is never fixed. Any certainty from this deconstructural view on textual analyses becomes impossible. There may be competing interpretations, but there is no uninterpreted way one could assess the validity of these competing interpretations. Poststructuralism adheres to the idea of dialectical hermeneutics that texts may contain infinity of meaning.

The fourth theme in deconstructionism is the strategy for unmasking powers and ideologies. It, thus, becomes obvious that the poststructuralist philosophy of the object, or of textuality, oscillates between the critical and the dialectical paradigm. This means

²⁶ Habermas, J., *Theorie des kommunikativen Handelns* (Bd.1: Handlungsrationalität und gesellschaftliche Rationalisierung, Bd. 2: Zur Kritik der funktionalistischen Vernunft), Frankfurt a.M. 1981.

²⁷ Schwandt, Th.A., *Dictionary of Qualitative Inquiry*, 2nd ed., Thousand Oaks 2001, 203-204.

Giddens, A., 'Structuralism, Poststructuralism and the Production of Culture' in: A. Giddens and J.H. Turner (eds.), *Social Theory Today*, Stanford 1987.

that they also have a two-fold conception of the goal of interpretation. The first is as in critical hermeneutics, where the hidden pathology of texts is unveiled and liberated them from their ideological distortions. Second, as in dialectical hermeneutics, where instead of retrieving a single and unified truth, an existential meaning is also captured. We may consider feminist and post-colonial criticism, and several other postmodern interpretive theories as exponents of this type of hermeneutic system.

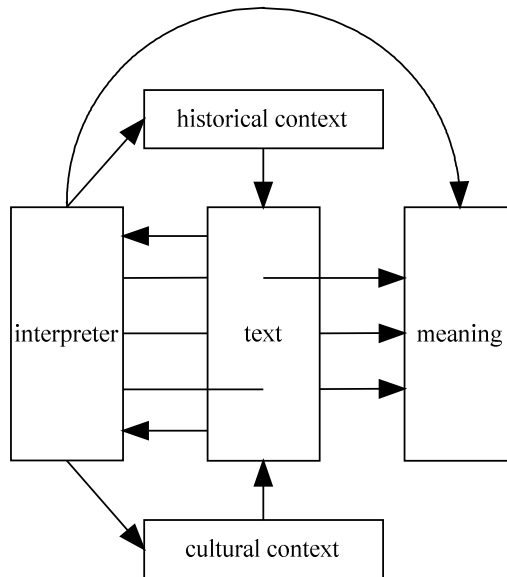


figure 6: poststructural process of interpretation

The French philosopher and historian Michel Foucault (1926-1984) was first a structuralist, but later became a representative of the post-structuralist movement. Foucault sought to retrieve the ‘discursive practices’ that lay claim to revealing knowledge.²⁸ He analysed them in terms of their history or genesis, so, thus, in their social and political context. This ‘archaeology’ of knowledge is intended to show the history of truth claims. In his later work, Foucault adopted Nietzsche’s ‘genealogical’ approach and Marx’s analyses of ideology. However, in contrast to Marx, Foucault saw no deep underlying truth or structure: there was no objective viewpoint from which one could analyse discourse or society. The hunt for knowledge does not simply reveal pre-existing ‘objects’; it actively forms and creates them.

²⁸ Gutting, G., ‘Michel Foucault’ in: E.N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2003 Edition),

<http://plato.stanford.edu/archives/fall2003/entries/foucault> [14-12-2007].

Foucault, M., *L’archéologie du savoir*, Paris 1969.

Foucault, M., *L’ordre du discours*, Paris 1971.

Hicks, S.R.C. *Explaining Postmodernism: Skepticism and Socialism from Rousseau to Foucault*, Tempe 2004.

Jacques Derrida (1930-2004) who was influenced by Heidegger and Nietzsche, claims that all text has ambiguity; final and complete interpretation is unattainable. According to Derrida,²⁹ language or 'texts' do not present a natural reflection of the world. Like Heidegger, Derrida suggests that language shapes reality. Derrida acknowledges that all texts contain the legacy of the historically developed assumptions of the binary pairs that were believed to be constitutive for reality. Therefore, these texts could be re-interpreted in a way that is conscious of the hierarchies inherent in language. Derrida denies that we can accomplish an end of interpretation since truth as meaning is diffuse. All texts display 'difference', allowing manifold interpretations. Textuality always provides a surplus of possibilities and it is not possible to stand outside of textuality claiming objectivity.

The following table, borrowed from Demetrio, presents a concise comparison of the different preconceptions of subjectivity, objectivity, and truth/meaning of each of the described hermeneutic paradigms. The table also shows how these preconceptions have determined the structure of the hermeneutic arrows.

HERMENEUTIC SYSTEM	CONCEPTION OF THE SUBJECT	CONCEPTION OF THE OBJECT	GOAL	STRUCTURE OF THE HERMENEUTIC ARROW
Romanticist Hermeneutics	Cartesian	Realist but incomplete without the temporal and cultural context	Truth as authorial intention	Emanates from the subject through the text via the context
Phenomenological Hermeneutics	Cartesian	Realist and complete in itself	Truth as the thing as such	Emanates from the text
Dialectical Hermeneutics	Heideggerian/ Existential	Contains an infinity of meanings	Consensus as existential meaning	Circular
Critical Hermeneutics	Cartesian	distorted by ideology and power	Ideologically purified truth	Emanates from the subject and penetrates deep into linguistic fabric
Poststructural Hermeneutics	Decentred but oscillates between Cartesian and Existential	distorted by ideology and power and contains an infinity of meanings	Ideologically purified truth and meaning of the here and now	Combination of the Romanticist, Phenomenological, Dialectical and Circular arrows

table 1: comparison of processes of interpretation

²⁹ Lawlor, L., 'Jacques Derrida' in: E.N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Winter 2006 Edition), <http://plato.stanford.edu/archives/win2006/entries/derrida/> [14-12-2007].

Sallis, J. (ed.), *Deconstruction and Philosophy*, with essays by R. Gasché, J.D. Caputo, R. Bernasconi, D. Wood, and J. Derrida, Chicago 1987).

Gasché, R., *Inventions of Difference: On Jacques Derrida*, Cambridge 1994.

1.2.7 *Our blend: the critical dialogical hermeneutic paradigm*

Out of the aforementioned epistemological paradigms, we have chosen our underlying theory and it is that which guides our research. Which is to say, we have composed a *blend*, by accommodating existing theories. We have presumed that Faith and Order documents have several levels of meaning and this presumption implies that we cannot expect a single, obvious truth. This makes the romanticist hermeneutic system in its most succinct shape uninteresting for our research aim. For this branch of the interpretative paradigm holds that the original, single and unitary authorial intent can be recaptured and this is not our interest nor aim. We acknowledge that Faith and Order documents are the result of a complex drafting and editing process taken on by different authors and, of course, this editing process as well as the historical, cultural and institutional context have influenced the documents. Yet it is the very text of the documents themselves which is our research interest, and, thus, by conscious decision we neglect the context of the documents and we refrain from historical research. We try to understand the texts in their final form and do not give account of the power politics within the drafting process, nor do we consider the participation of churches, nor the constitution of the study committees nor even the voting assemblies. Many documents of Faith and Order were supposed to be studied by the churches or at least by a larger public than the drafters only. We take up our position with them, acknowledging with Gadamer the preconsciousness of a text by its reader. Historical research, at its best, can explain our findings, but will not influence the outcome.

Simultaneously, we also find that the phenomenological system cannot further our research objectives. We reject this system's idealistic vision of reality which holds that the essential meaning can be obtained from the documents themselves by way of studying the phenomena. Instead, we associate ourselves, to a considerable extent, with the *dialectical hermeneutics* as it is elaborated by Gadamer and Ricoeur. Hermeneutics is not methodology but ontology. As humans can only know their lives in an indirect way, the text opens itself for interpretation and we, who are doing the research, open ourselves for understanding the document, fully aware of our judgments and preconceptions. Interpreting a document means a 'fusion of horizons' and refrains from finding the meaning of the author behind a text. Understanding is grasping the world that is being opened before the text.

We also claim to conduct a *critical* study of the documents. From the adherents of the critical hermeneutics we borrow their attention for thorough linguistic study. Yet, we are not really interested in their focusing upon oppressive elements, nor do we – as already said before – think the essential meaning of the documents can ever be obtained. Of course, texts intend to manipulate their readers, but this we will study on the level of the text itself, not with regard to powers that have determined their production. Here, at the point of the assumed power mechanisms, also lies the reason why we cannot fully embrace the poststructuralist paradigm, though we are congenial with the poststructuralist rejection of the metaphysical notion of a conscious being.

In sum, we conduct our study from an inductive, *critical dialogical hermeneutic paradigm*, acknowledging with Ricoeur that 'ontology is indeed the promised land for a

philosophy that begins with language and with reflection; but like Moses, the speaking and reflecting subject can only glimpse this land before dying.³⁰

1.2.8 First specification of the research question

This choice had consequences for our research question. Since we have chosen to neglect the context of the documents and to refrain from historical research, we decided, instead, to interpret Faith and Order documents in a text-immanent way. Here we rephrase our question: *How does Faith and Order relate church and world in its multi-layered texts when read from a hermeneutic, text-immanent, inductive point of view?*

Of course, our choice for this position is not an excuse for either unstructured or non-methodological research. On the contrary, our awareness of the multi-layered nature of the documents asks for us to make clear choices regarding the way we conduct our research in terms of approaches and techniques, as it is here that the accountability and trustworthiness of the whole enterprise is at stake. In the paragraphs 1.3.2 to 1.3.3.4, we will explain our research method, present an overview of different qualitative approaches and give an account of our choices. We do this rather elaborately, as we anticipate that our readership might not be fully versed with one or more of the aspects of qualitative research.

1.3 Approaches

1.3.1 Qualitative versus quantitative research

Scientific research is either quantitative or qualitative. Sometimes these two approaches are combined in one and the same study. Van Tillo³¹ distinguishes only slight differences between the two types instead of clear demarcations. In qualitative research, the accent falls on the fact that the data is qualitative in character and low structured.

We stay close to Punch's definitions³² of both disciplines. Quantitative research, he explains 'uses numerical data, and, typically, structured and predetermined research questions, conceptual frameworks and designs.' Qualitative inquiry 'not only uses non-numerical and unstructured data, but also, typically, has research questions and methods which are more general at the start, and become more focussed as the study progresses.'

We have chosen to do qualitative research and the reason for this is the nature of our research problem. We are trying to understand the meaning of the concepts 'church' and 'world' in textual documents. Qualitative research with its set of interpretative practices covers numerous subjects matters and fields and is used by many diverse disciplines such as sociology, anthropology, medical sciences, historical sciences, psy-

³⁰ Ricoeur, P., *The Conflict of Interpretations: Essays in Hermeneutics*, ed. D. Idhe, Evanston 1974, 24.

³¹ Tillo, G.P.P. van, *De kwalitatieve dimensie. Een methodologisch perspectief voor de godsdienstsociologie*, Assen/Maastricht 1987.

³² Punch, K.F., *Introduction to Social Research. Quantitative & Qualitative Approaches*, Thousand Oaks 1998, 29.

chology, and communication sciences. It is also the approach that fits our critical dialectical epistemological paradigm best. As we learn from Denzin & Lincoln,³³ qualitative researchers use a wide range of interconnected interpretative methods, always attempting to get a better understanding of the things they are studying. To qualitative researchers, knowledge is never finished. We admit that sometimes the borders between a qualitative and a quantitative approach are blurred and, at some points in our study, the reader might think that we really are doing quantitative research. Although we do some counting and we produce tables and diagrams, this is still not quantitative research. We call this 'quantifying qualitative' data.³⁴ We have coded the data in a manner that makes it possible to present them statistically. Generally speaking, we can say that we are processing a nonmathematical research with the aim to discover concepts and relationships in raw data and to organise them into theoretical explanatory schemes.

According to Flick, qualitative research is inherently multi-method in focus.³⁵ The qualitative researcher is a 'bricoleur' – putting pieces together, the bricolage. In French popular speech bricoleurs work with their hands, using simple but clever tools as compared to those of the craftsman. They are practical and get the job done.³⁶ In our study, with our specific interests, we consider ourselves as interpretative bricoleurs. That which is characteristic for interpretative bricoleurs, in contrast to f.i. those who make narrative, political or ethnographical bricolages, is that they understand that research is an interactive process formed by their biographical, social, cultural and historical contexts and by those contexts of their subject matter. As critical bricoleurs, they acknowledge the interdisciplinary, transdisciplinary and dialectical nature of inquiry. From here, it may be clear that the result of our bricolage is a complex, quiltlike structure with interconnected images and representations relating the pieces to the whole.

1.3.2 *The hermeneutics of the text*

In general, one can say that Faith and Order documents intend to get their readers somewhere and seek to have them do something. Nevertheless, it is not clear at first glance how this works since Faith and Order language is ambiguous. Also, when reading the texts, one gets the impression that the texts have been rather loosely composed from various drafts, written in rather different styles and one wonders how the persuasive function of its language is supposed to work. Some ordering of this heterogeneous picture was required with attention to our exploration's interest in the language of the texts, in the sphere of discourse. So, we had to look for approaches and techniques that could help us analyse this first hermeneutical level, which we will call the textual, or personal level, of the documents. Our account of this research is given in the paragraphs 1.3.2.1 to 1.3.2.6.

³³ Denzin, N.K. and Y.S. Lincoln, 'The Discipline and Practice of Qualitative Research' in: N.K. Denzin and Y.S. Lincoln (eds.), *The Sage Handbook of Qualitative Research, Third Edition*, Thousand Oaks 2005, 1-32.

³⁴ Strauss, A. and J. Corbin, *Basics of Qualitative Research. Techniques and Procedures for Developing Grounded Theory*, 2nd ed., Thousand Oaks 1998, 10-12.

³⁵ Flick, U., *An Introduction to Qualitative Research*, 2nd ed., London 2002, 226-227.

³⁶ Weinstein, D. and M.A. Weinstein, 'Georg Simmel: Sociological flaneur bricoleur' in: *Theory, Culture & Society*, vol.8, no.3, 151-168.

1.3.2.1 Narrative analysis

There is no strict agreement on a singular mode of narrative analysis as the meaning of the term shifts among scholars. It primarily indicates a variety of procedures for interpreting narratives or stories.³⁷ The formal, structural component of narrative analysis is concerned with the story's organisation and its development or plot. The functional part investigates what is being told in the story and analyses what a narrative is 'doing', for instance: telling a moral tale, giving a life account, presenting a legendary explanation.

Susan E. Chase discerns five analytical lenses through which narrative researchers view their objects.³⁸ We make use of her presentation, including her references to literature. First, according to Chase, narrative is a way of understanding people's actions and their consequences and placing them into a meaningful whole over time. Narrative is 'retrospective meaning making' and includes emotions, thoughts and interpretations. Narratives show the narrator the self either as actor or as observer of actions of other people. Narratives also highlight the uniqueness of each human action.³⁹ Second, for Chase, a narrative is a verbal *action*. Narrators *do* things. They explain, entertain, inform, warn, defend, complain and confirm or challenge situations. They shape reality. Narrative investigators don't question the factuality of what narrators tell; instead they are interested in what they accomplish.⁴⁰ Third, narratives are 'both enabled and constrained by a range of social resources and circumstances' (Chase, 657). This lens is used to point at similarities or differences across stories from particular times and places.⁴¹ The fourth analytic lens is the assumption that a narrative is a socially situated interactive performance. This means that the story of the narrator is flexible, variable, and partly a result of the interaction with the (expected) audience.⁴² The fifth lens concerns the involvement of the researchers themselves. For, they are narrators as well developing their interpretations and presenting their results.⁴³

A good example of the use of the narrative approach is a study in the field of American foreign policy.⁴⁴ In its abstract we read: 'The central question of this paper is to analyse the constructions of the nation of Iraq by Bush Administration officials. The dichotomous nature of labelling Iraqi's as both evildoers and freedom loving lead to the poten-

³⁷ Schwandt, Th. A., *Dictionary of Qualitative Inquiry*, 2nd ed., Thousand Oaks 2001, 169.

³⁸ Chase, S.E., 'Narrative Inquiry. Multiple Lenses, Approaches, Voices' in: N.K. Denzin and Y. S. Lincoln (eds.), *The Sage Handbook of Qualitative Research, Third Edition*, Thousand Oaks 2005, 651-679.

³⁹ Polkinghorne, D.E., 'Narrative configuration in qualitative analysis' in: J.A. Hatch and R. Wisniewski (eds.), *Life History and Narrative*, London 1995, 5-23.

⁴⁰ Holstein, J.A., and J.F. Gubrium, *The Self We Live by. Narrative Identity in a Postmodern World*, New York 2000.

⁴¹ Bruner, J., *Making Stories. Law, Literature, Life*, New York 2002.

⁴² Bauman, R., *Story, Performance, and Event. Contextual Studies in Oral Narratives*, Cambridge 1986.

⁴³ Tierney, W.G., 'Get Real: Representing Reality' in: *Qualitative Studies in Education*, vol.15, no.4, 2002, 385-398.

⁴⁴ Scott, R. and W.N. Khan, *A Linguistic Analysis of American Foreign Policy: Deconstructing the Occupation of Iraq*. Paper presented at the annual meeting of the International Studies Association, Honolulu 2005,

http://www.allacademic.com/meta/p69865_index.html [03-01-2008].

tial of misperceptions based on the concept of the opportunity heuristic. The paper argues that the rhetoric of the Bush Administration in constructing images of the Iraqi other is heavily influenced by tropes of paternalism similar to other historical cases when the U.S. owned other nations. These rhetorical tropes become stereotypes that appear to influence the decision-making process of the Bush Administration and lead to policies that are simplistic and flawed at the core.'

From the narrative approach, we learn the action character of written texts. Documents have different performative intents, try to change reality, and aim at influencing the readers in order to have them do things or to be believed. In addition, the awareness that a narrator interacts with the audience is important. The documents that we investigate are all written for a special readership: churches and their believers. Finally, we borrow the acknowledgment of being involved as researchers ourselves. Our context, the tools we use, and the knowledge we bring into the texts are conditioning our interpretation of the document and the presentation of it.

Still we do not perform narrative analysis in its formal sense. We are not interested in the actions of people over time. There is no plot to be studied, nor does our study concern signifying the similarities or differences across stories from particular times and places.

1.3.2.2 *Rhetoric*

Contemporary rhetoric (the linguistic composition of speech that forms its persuasive effectiveness) heavily draws on the basic rhetorical principles introduced by Socrates and Aristotle (who were active in 4th century BCE in Athens), and in Rome by Cicero (106-43 BC) and Quintilian (ca.35-ca.100).⁴⁵ Richard Nordquist,⁴⁶ at his very helpful website, claims that the classical art of eloquence, or the art of public discourse can be characterised by the five so-called canons or offices of rhetoric. We list them here: *inventio* (or heuristics, invention), *dispositio* (or taxis, arrangement), *elocutio* (or lexis, style), *memoria* (or mneme, memory), and *actio* (or hypocrisis, delivery). Usually, according to Nordquist, there are three branches of rhetoric that are distinguished: the deliberative (legislative, to exhort or dissuade), the judicial (forensic, to accuse or defend), and the epideictic (ceremonial, to commemorate or blame). However, this classical form of rhetoric is not of any use for our study. The modern shape of it, though, is quite helpful, for we are interested in the different speech acts and the performative intent of our documents.

Contemporary rhetoric, represented amongst others by Kenneth Burke (1897-1993)⁴⁷ amongst others, studies 'discursive techniques that aim to provoke or to increase the adherence of men's minds to the theses that are presented for their assent.'⁴⁸ This modern rhetoric is characterised by 'concern for audience, for intention, and for struc-

⁴⁵ Crowley, S., *Ancient Rhetorics for Contemporary Students*, New York 1994.

⁴⁶ Nordquist, R., <http://grammar.about.com/od/rhetoricstyle/a/classicrhetoric.htm> [03-11-2008].

⁴⁷ Eemeren, F.H., R. Grootendorst, and F. Snoeck Henkemans, *Fundamentals of Argumentation Theory: A Handbook of Historical Backgrounds and Contemporary Developments*, Mahwah 1996.

Henderson, G. (ed.), *Unending Conversations: New Writings by and about Kenneth Burke*, Carbon-dale 2001.

⁴⁸ <http://www.britannica.com/eb/article-29034/rhetoric> [14-12-2007].

ture'.⁴⁹ It is involved with both the process of interpretation, or analysis, and the process of creation, or genesis. For this double task, it offers a methodology, called argumentation: the uncovering of those strategies whereby the interest, values, or emotions of an audience are engaged by any speaker or writer through his discourse. Modern rhetoric studies, on the one hand, the intent, audience, and structure of a discursive act and, on the other hand, the shaping effects of the medium itself on both the communicator and the communicant. For, it is assumed, rhetorical instruments that potentially work upon an audience in a certain way produce somewhat analogous effects within the writers or speakers as well by directing and shaping their discourse.

Sharon M. Livesey gives a fine example of contemporary rhetoric analysis.⁵⁰ She studied advertorials on climate change published by ExxonMobil in *The New Yorker* in 2000. She writes: 'From the rhetorical perspective, these texts are situated examples of a corporate rhetor's intentional effort to influence the understandings of the policymaker audience on an issue of public controversy and to motivate particular actions (or in this case, governmental inaction) vis-a-vis climate change. Thus, they promote particular corporate understandings of the problem of the natural environment and legitimate the corporate stance, thereby facilitating future action by the firm.'

1.3.2.3 *Performative analysis*

Even though the classical form of rhetoric is not of any use to our study, its modern forms certainly are. As already indicated, studying Faith and Order documents raises questions on the level of their language, for their style is ambiguous. Where do the documents intend to take us, their readers? Indeed, when reading them, one gets the sense of a composition of different styles which seems to effect their meaning and which also has consequences for the interpretations of words and other text fragments that have been used throughout the document. This being said, we can specify our rhetorical interest and concentrate on the performative intent.

All language is performative. Its utterance produces or transforms a situation; language has effects. A performative is an action that constitutes a being, an activity that creates what it describes. On the level of words, performatives are verbs whose action is accomplished merely by saying them. We have adopted this theory from the philosopher John L. Austin who states that many utterances are equivalent to actions.⁵¹ We find this theory well explained by A.R. Moore who gives the following classical examples.⁵² When you declare: 'I name this ship...' or 'I hereby pronounce you man and wife', the utterance conveys a new social or psychological reality. One can analyse these declarations, Moore continues to explain, by means of 'a threefold distinction: locutionary, illocutionary and perlocutionary acts.

⁴⁹ Wichelns, H., 'The Literary Criticism of Oratory', in: A.M. Drummond (ed.), *Studies in Rhetoric and Public Speaking, in Honor of James Albert Winans*, New York 1925 (1962 repr.), 209.

⁵⁰ Livesey, S.M., 'Global warming wars: Rhetorical and discourse analytic approaches to ExxonMobil's corporate public discourse' in: *The Journal of Business Communication*, 01-2002, <http://www.entrepreneur.com/tradejournals/article/83711923.html> [12-11-2007].

⁵¹ Austin, J.L., *How to Do Things With Words*, Harvard 1962.

⁵² <http://www.universalteacher.org.uk/lang/speech.htm> [05-01-2008].

- Locutionary acts: these are simply the speech acts which have taken place.
- Illocutionary acts: these refer to the real actions which are performed by the utterance, where saying equals doing, as in betting, plighting one's troth, welcoming and warning.
- Perlocutionary acts: these refer to the intended effect of the utterance on the listener, who accepts the bet or pledge of marriage, is welcomed or warned.'

John R. Searle distinguishes, among other linguists, five categories of illocutionary acts:⁵³

- Representatives comprise all acts with which a sender 'depicts' a state of affairs in reality. An important aspect of a representative is its direction of fit: the meaning contains a reproduction of a situation in the world. Its illocutionary point: the operation is considered as an attempt to inform the recipient that a certain situation does occur in reality or not. The speaker is committed to the truth of a proposition. Terms such as 'affirm', 'believe', 'conclude', 'deny', 'report', and 'declare' are indicators for this type of illocutionary acts.
- Directives include all operations with which a speaker tries to influence or steer the behaviour of the recipient in order to move the recipient to do something or to leave something behind. The direction of fit of directives is a world-to-word-direction, the speaker intends to have reality changed by the hearer and tries to get the hearer to do something. Verbs such as 'ask', 'challenge', 'command', 'dare', 'insist', and 'request' are important indicators for this category.
- Commissives include all acts with which the speaker binds himself or is obliged in the future certain things to do or leave behind. The direction of fit of commissives is a world-to-word-direction; the speaker intends to adapt reality to his or her commitment. Indicative terms are: 'guarantee', 'pledge', 'promise', 'swear', and 'vow'.
- Expressives include all operations with which the speaker offers her feelings, attitudes, opinions, emotions, value judgments. The speaker aims at imparting her inner world to someone. There is no direction of fit. We think of words like 'apologise', 'deplore', 'congratulate', 'regret', 'thank', 'welcome' and 'appreciate'.
- Declarations are 'reality creating' operations and presume a certain social institution. For instance, 'condemning or discharging a convict', 'declaring war', 'calling a meeting to order'. Here we meet a 'double direction of fit' (term used by Searle), in the act of speaking reality is adapted according to the utterance.

⁵³ Searle, J.R., 'A taxonomy of illocutionary acts' in: *Language, Mind and Knowledge*, Minnesota Studies in the Philosophy of Science, vol.1, no.2 (1977), 344-369.

In the following table we present a schematic overview of Searle’s five categories of illocutionary acts.

speak acts and their directions of fit		
representative speak acts	declare, believe, deny	word-to-world
directive speak acts	ask, insist, request	world-to-word
commissive speak acts	guarantee, promise	world-to-word
expressive speak acts	deplore, thank	no direction of fit
declarations	baptise, sentence	double direction of fit

table 2: speak acts

Illocutionary acts (expressed by the speaker) and perlocutionary effects (the intended result with the receiver) are complementary. ‘Perlocution’ includes the notion ‘by means of the speak act’. I order (illocutionary act), in order that it is being carried out (perlocutionary object). Considered this way, illocutionary acts are intended effects, and illocutionary operations are focused on the actual realisation of perlocutionary objects: speakers perform acts of language because of the practical result they expect. Most performative language verbs (warning, promising, requesting) refer to illocutionary meanings that are offered by the intention of the speaker. Other designations of performative language refer to the effect of an operation with the receiver (comforting, reassuring, offending, annoying).

Austin and Searle distinguish the types of performative language found at the level of words and sentences. However, we think that their distinctions can also be applied to larger text fragments. Therefore we attempt to generate styles or genres of speaking (*performative styles*) and analyse their effect on the meaning of the text. In order to do so we make use of some indicative verbs that we have borrowed from Austin and Searle. This is a deductive moment in our research utilised so that we can make some order out of the heterogeneous character of the documents through an analysis of their genres of speaking.

1.3.2.4 Second specification of the research question

Our choice for adoption and elaboration on the theories of Austin and Searle has consequences for our research question. Studying the church world relationship and guided by the above mentioned genres, we now formulate a more specific question: *What is the performative meaning of the language Faith and Order uses relating church and world?*

Still, we have found that there is more at stake at the first hermeneutical level, the textual level, of Faith and Order documents. We became conscious of several discursive strategies that seemed to be employed by the documents in order to deeply embed the conceptual meaning of the text. This insight compelled us to implement a form of discourse analysis.

1.3.2.5 Critical discourse analysis

Discourse analysis is a general, though ambiguous, term for several approaches to analysing language use 'beyond the sentence boundary' with a special interest in analysing language that actually occurs in many different fields of research such as anthropology, sociology, cognitive psychology, social psychology, international relations and communication studies.

Critical discourse analysis is a type of this general discourse analysis that was developed by N. Fairclough.⁵⁴ Van Dijk defines this branch of discourse analysis as follows: 'Critical discourse analysis (CDA) is a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context.'⁵⁵ Three theoretical orientations underlie CDA.⁵⁶ First, it adopts from Poststructuralism the view that texts have a constructive function in the development of people's identities and actions. Second, it follows Bourdieu's sociology⁵⁷ claiming that actual textual practices and interactions with texts become 'embodied' forms of 'cultural capital' with exchange value in particular social fields. Third, it elaborates on the neo-marxist cultural theory that assumes language is a product and an instrument within political economies and that discourses, thus, produce and articulate broader ideological interests. CDA has a deconstructive aim: it disrupts and renders problematic the themes and power relations of everyday talk and writing.

A nice example of a CDA study is Tainio's analysis of language in guidebooks for married couples with instructions for communication improvement.⁵⁸ Her study demonstrates how the language in these self-help books expects women to change in order to solve the communication problems, whereas men are treated as immutable. Schilling also performed an illustrative study from the critical discourse analytical perspective that language in texts reflects sociocultural inequalities between groups.⁵⁹ He examined texts of the Roman-Catholic hierarchy in a conflict between Rome and the American Archbishop Raymond Hunthausen concerning Hunthausen's management of affairs within his Archdiocese. In his findings, Schilling presents several coping strategies that were employed in this conflict such as the showing of fraternity, the practice of courtesy and the recruitment of allies.

⁵⁴ Fairclough, N., *Language and Power*, London 1989.

Fairclough, N., *Media discourse*, London 1995.

Fairclough, N., *Critical Discourse Analysis*, London 1995.

Fairclough, N., *Analyzing Discourse: Textual Analysis for Social Research*, London 2003.

⁵⁵ Dijk, T. van, *The Handbook of Discourse Analysis*, London 2003, 352.

⁵⁶ Luke, A., 'Theory and Practice in Critical Discourse Analysis', article for: L. Saha (ed), *International Encyclopedia of the Sociology of Education*, Elsevier Science Ltd., contract no.20702A 008, article no.504057,

<http://www.gseis.ucla.edu/courses/ed253a/Luke/SAHA6.html> [03-01-2008].

⁵⁷ Bourdieu, P., 'The forms of capital' in: J. Richardson (ed.), *Handbook of Theory and Research for the Sociology of Education*, New York 1986.

⁵⁸ Tainio, L., 'Negotiating gender identities and sexual agency in elderly couples' talk' in: P. McIlvenny (ed.), *Talking Gender and Sexuality*, Amsterdam 2002, 181-206.

⁵⁹ Schilling, T.P., *Conflict in the Catholic Hierarchy: coping strategies in the Hunthausen affair*, Utrecht 2002.

On the one hand, we can benefit from the CDA approach and borrow some of its insights. Indeed, texts have a multidimensional structure, are layered. Moreover, of course, the basics of a text consist of syntax and lexicon; they are its grammar, morphology, phonology, and semantics. However, neither grammar nor lexicon constitutes the understanding of text. It can also be useful to study larger text units and it is also true what Dellinger states: ‘The comprehension of meaning (...) lies not in the text itself, but in the complex interaction between the author’s intent and his/her performative ability to encode that intent, and the receptor’s intent and his/her performative ability not only to decode the author’s intent but to mesh his/her own intent with the author’s.’⁶⁰ We can also lay claim to being critical, for we will be investigating the effects of the discourse used in Faith and Order documents. On the other hand, we are not interested in the power assumption of CDA. We think asymmetry, regarding power in relation to authors and receptors, is not applicable in the documents we are studying.

1.3.2.6 *Third specification of the research question*

Our consciousness of the discursive strategies in Faith and Order texts implied that we decided to perform some form of discourse analysis, which led to the following specification of our research question: *What discursive strategies does Faith and Order employ describing the church world relationship?*

1.3.3 *The hermeneutics of the church*

After analysis of the first, personal level of the text, a thorough investigation of the meanings of the words and sentences which describe the church world relationship, coloured by their performative and discursive context, is necessary. This second level is the conceptual level, the hermeneutics of the church itself. Or, in other words, how the church is to be understood. We are dealing here with Faith and Order’s vision of the church. As Faith and Order documents apply many diverse and sometimes shifting terms in their efforts to communicate their message, an initial reading does not help us to generate meaning out of the complex semantics in their performative and discursive contexts. We need to find a proper approach in order to both look beyond the surface of the texts as well as to find the constituting concepts that underlie them. We report on this quest for a method for the analysis of the second level of interpretation in the paragraphs 1.3.3.1 to 1.3.3.4.

1.3.3.1 *Semiotics*

Semiotics is the theory of signs and sign systems; it is a structuralist approach in which we can discern two movements. Charles Sanders Peirce (1839–1914)⁶¹ represents the American branch, that defines *semiosis*, or sign functioning as ‘...action, or influence,

⁶⁰ Dellinger, B., *Critical Discourse Analysis*, 1995, <http://www.utu.fi/bredelli/cda.html> [22-12-2007].

⁶¹ Burch, R., ‘Charles Sanders Peirce’ in: E.N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Fall 2007 Edition),

<http://plato.stanford.edu/archives/fall2007/entries/peirce> [03-01-2008].

Fisch, M., *Peirce, Semeiotic, and Pragmatism*, Bloomington 1986.

Liszka, J.J., *A General Introduction to the Semeiotic of C.S. Peirce*, Bloomington 1996.

which is, or involves, a cooperation of *three* subjects, such as a sign, its object, and its interpretant, this tri-relative influence not being in any way resolvable into actions between pairs.⁶² So, Peirce distinguishes three philosophical categories and shows how these categories operate at various levels in the process of sign functioning. We follow Osimo in his explanation.⁶³ In Peirce's semiosis triangle the sign is anything that can be known, anything that is (re)cognisable. A sign represents an object and refers to the object; without it, it is impossible to know the object. The object, according to Pierce, is what the sign refers to. It is perceptible or imaginable and it determines the sign existing apart from it. A potential sign can only act as a sign when it is related to an object. Only then can it produce an interpretant in the implied subject's mind. An interpretant, according to Osimo, is to be understood 'as a subjective thought that, for the implied subject and for her only, refers on the one hand to an object and, on the other hand, to a sign that is, at times, used to refer to that object (...) An object exists independent of a sign, but it is cognisable only through a sign. On the contrary, a sign is such only if it is *interpreted* as a sign.'

Algirdas Julien Greimas (1917-1992), representing the French approach, built a structural form of semiotics.⁶⁴ This became known as *generative semiotics*. Greimas intended to change the focus of the discipline from signs to signification systems. Greimas developed the semiotic square elaborating Aristotle's logical square or square of opposition. This semantic rectangle of Greimas is a way of ordering oppositional concepts, such as feminine vs. masculine, beautiful vs. ugly, sender vs. receiver, helper vs. opponent. The rectangle presents the relationships between contraries, the relationships between contradictories and the relationships of implication. Greimas claims this rectangle to be the elementary structure of signification.

In Judith Williamson's *Decoding Advertisements*⁶⁵ we find a classic look at the semiotics in the field of advertising. We are shown how ads build and propagate *meaning* and how they, unavoidably, involve the consumer in a system of signs and symbols, *as* a token in that system. So, meaning depends on us as customers and its conveyance depends on our cooperation.

Semiosis is the symbolic process (writing, speaking, dancing, making music, drawing, computing) of both interpreting and producing meaningful signs. In other words, it is the action of taking one thing as a sign of another thing. Semiotics is the theory that investigates the relationships between signs and knowledge. Though the classical approach, with diverse branches such as bio semiotics, computational semiotics, social semiotics, organisational semiotics, music semiotics, law semiotics, and advertising semiotics, may produce surprising and convincing research findings, the volume of our documents and the density of information are too large to be practicable. The classical

⁶² *The Essential Peirce: Selected Philosophical Writings*, vol. 2, 411, edited by the Peirce Edition Project, Bloomington and Indianapolis, 1992, 1998.

⁶³ Osimo, B., *Semiosis*,

http://www.logos.it/pls/dictionary/linguistic_resources.cap_2_14_en?lang=en [14-12-2007].

⁶⁴ Felluga, D., 'Modules on Greimas: On the Semiotic Square' in: *Introductory Guide to Critical Theory*, 2003,

<http://www.purdue.edu/guidetotheory/narratology/modules/greimassquare.htm> [03-01-2008].

⁶⁵ Williamson, J., *Decoding Advertisements: Ideology and Meaning in Advertising*, London 1978.

semiotic approach is best applied within smaller textual units and is for that reason not suitable for our purposes.

1.3.3.2 *Content analysis*

Content analysis is a means of textual analysis that involves counting the frequency and sequencing of words, phrases, and concepts in addition to comparing, contrasting, and categorising them.⁶⁶ By texts, we mean books, book chapters, interviews, discussions, essays, newspaper headlines and articles, theatre, speeches, conversations, advertising, historical documents, and informal conversation. Texts are manifestations of communicative language. Though not necessary, content analysis is often performed in order to test hypotheses.

Two kinds of content analysis can be discerned: conceptual analysis and relational analysis. Conceptual analysis deals with the mere retrieving of concepts (indicated by words or phrases) in a text. An often used example in literature and on the web⁶⁷ is the following: One claims that an author often writes about hunger. By means of conceptual analysis one can find out how many times words such as 'hunger', 'hungry', 'famished', or 'starving' emerge in an anthology of poems. Relational analysis also examines the relationships among concepts in a text. Considering the 'hunger' example, with relational analysis, one is able to identify what other words or phrases 'hunger' or 'famished' appear next to and then find out what different meanings come forward as a result of these groupings. The concept 'hunger', for instance, could be associated with 'poverty' or with 'war', but also to a calculated choice when observing Lent.

Content analysis is also helpful for investigating trends and patterns in documents. Stemler and Bebell (1998)⁶⁸ studied school mission statements and were able to determine what schools consider their primary reasons for existence.

On the one hand, we consider the content analysis approach as rather useful where it concerns its accurate reading of texts. We borrow from it the function of retrieving and relating concepts. On the other hand, we think the level of inquiry within the content analysis approach is too small. We see the need to add techniques from other approaches in order to explore the deeper and more complex meaning of the documents we have selected.

1.3.3.3 *Grounded Theory*

The Grounded Theory approach was developed by Glaser and Strauss⁶⁹ in the 1960s. They have elaborated their method in the past decades⁷⁰ and many scholars in social research are indebted to it. Glaser and Strauss challenged the dominant mid-century methodological positivist assumptions of objectivism and quantification. By that time,

⁶⁶ Krippendorff, K., *Content Analysis: An Introduction to Its Methodology*, Beverly Hills 1980.

Weber, R.P., *Basic Content Analysis*, 2nd ed., Newsbury Park 1990.

⁶⁷ <http://writing.colostate.edu/guides/research/content/pop2b.cfm> [22-12-2007].

⁶⁸ Stemler, S., and D. Bebell, *An Empirical Approach to Understanding and Analyzing the Mission Statements of Selected Educational Institutions*. Paper presented at the annual meeting of the New England Educational Research Organization, Portsmouth 1998. Available: ERIC Doc No. ED 442 202.

⁶⁹ Glaser, B. and A. Strauss, *The Discovery of Grounded Theory*, Chicago 1967.

⁷⁰ Strauss, A., *Qualitative Analysis for Social Scientists*, Cambridge 1987.

the long qualitative research tradition had been countered by this quantitative approach. Quantitative scientists considered qualitative research as impressionistic, unsystematic, and biased. Glaser and Strauss claimed that qualitative analysis can produce knowledge and generate theory. Both researchers brought in the epistemological traditions they adhered to. These contrasting views were synthesised into the new method of grounded theory. However, at times the distinctive heritages of Glaser and Strauss became apparent in their work. Glaser was trained in the positivistic Columbia tradition. According to Kathy Charmaz Glaser 'imbued grounded theory with dispassionate empiricism, rigorous codified methods, emphasis on emergent discoveries, and its somewhat ambiguous specialised language that echoes quantitative methods.'⁷¹

Strauss was influenced by the Chicago School where he was taught in pragmatism and symbolic interactionism. Generally speaking, pragmatism (represented by William James, John Dewey, George H. Mead and Charles Peirce) signifies the insistence on usefulness or practical consequences as a test of truth and is concerned with the holding together of theory and practice. Symbolic interactionism claims that reality (society, self) is constructed through interaction and is depending upon language and communication. A central mechanism within this perspective is 'role-taking', or the researcher's ability to put him or her self in the position of the actors that are to be studied. Blumer adequately expresses the methodological viewpoint of symbolic interactionism and its participating principle: 'Respect the nature of the empirical world and organise a methodological stance to reflect that respect'.⁷² So reality is interpretative and persons produce meaning instead of being inactive recipients of larger social influences. In Charmaz's view: 'For Strauss, subjective and social meaning relied on our use of language and emerged through action. The construction of action was the central problem to address. In short, Strauss brought notions of human agency, emergent processes, social and subjective meanings, problem-solving practices, and the open-ended study of action to grounded theory.'⁷³

Since their original statement, Glaser and Strauss have developed their methods in somewhat divergent directions. Charmaz and Keith F. Punch among others have taken notice of this.⁷⁴ Glaser stuck to his view, staying close to empiricism while Strauss developed the method further toward verification. This culminated in his book, which he wrote in co-authorship with Juliet Corbin.⁷⁵ Strauss and Corbin also diverted from earlier grounded theory approaches because of their choice to advocate their exclusive techniques instead of emphasising that different techniques can be complementarily applied. Glaser objected that both authors force data and analysis into preconceived theory.⁷⁶

⁷¹ Charmaz, K., *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis*, London 2006, 7.

⁷² Blumer, H., *Symbolic Interactionism: Perspective and method*, Englewood Cliffs 1969, 60.

⁷³ Charmaz, K., *ibidem*.

⁷⁴ Charmaz, K., 8-9.

Punch, K.F., *Introduction to Social Research: Quantitative & Qualitative Approaches*, London 1998, 165-166.

⁷⁵ Strauss, A., and J. Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*, 2nd ed, Thousand Oaks 1998.

⁷⁶ Glaser, B., *Basics of Grounded Theory Analysis*, Mill Valley 1992.

There are scholars who argue that grounded theory does not allow for the fact that theory not only results from data collection and analysis, but it also precedes them. Kathy Charmaz gives voice to this dissenting view in her article *Grounded Theory in the 21st Century*.⁷⁷ She advocates the re-establishment of the Chicago School, the moving away from positivism, and building upon constructionist elements rather than objectivism. Charmaz advocates adopting grounded theory's tools without subscribing its positivist assumptions. In her words: 'That means giving close attention to empirical realities and our collected renderings of them – and locating oneself in these realities. (...) No qualitative method rests on pure induction... (...) Thus, our theoretical analyses are interpretative renderings of a reality, not objective reporting of it.'⁷⁸

Anyway, grounded theory, research that was originally developed from a sociological perspective, has proven to be helpful in both qualitative and quantitative research and is performed in either its positivist or its interpretative, or even a mixed form in a wide variety of research contexts.

The grounded theory approach is of great importance for our scientific enterprise. It is helpful as it explicates our text-immanent empirical process that takes into account that what a researcher asks and what he or she finds depends upon the context and his or her personal history and being. We quote Charmaz with full agreement: 'By sticking closely to the leads and explicating the relevant process, the researcher can go deeper into meaning and action than given into words. Thus, the focused inquiry of grounded theory, with its progressive inductive analysis, moves the work theoretically and covers more empirical observations than other approaches. In this way, a focused grounded theory portrays a picture of the whole.'⁷⁹

One might argue that our research has nothing to do with symbolic interactionism, as there is no actual acting that we are investigating. Still, that is only partly true since, indeed, our study is not only interactionistic in its scope, but it certainly has interactionistic elements. In the documents to be analysed we are able to discern two types of acting-like operations. First, there is the operation of the text that seeks to work on its readers and we will deal with this sort of acting while doing the performative analyses. Second, we hear about the operation of God and of the church in the world. This makes us claim that what we have to do with symbolic interactionism is placed between quotation marks.

Grounded theory is empirical in its nature; it is based upon the principle that a theory that is to be developed should be grounded in data. The whole process is cyclical which means that data collection, analysis and reflection constantly alternate with one another. Three other important principles are 'theoretical sampling', 'constant comparison', and 'sensitising concepts'. Theoretical sampling means subsequent data collection guided by theoretical developments that emerge in the analysis. This means a constant comparison of empirical indicators from the data (actions or events observed in interviews, works of art, documents etc.) and developing theories, searching for similarities or differences until theoretical saturation is achieved or, in other words, until

⁷⁷ Charmaz, K., 'Grounded Theory in the 21st Century: Applications for Advancing Social Justice Studies' in: N.K. Denzin and Y.S. Lincoln (eds.), *The Sage Handbook of Qualitative Research, Third Edition*, Thousand Oaks 2005, 507-535.

⁷⁸ ibidem, 509-510.

⁷⁹ ibidem, 529-530.

new data do not provide new theoretical insights. Therefore, the concepts that fit the field of research are being developed throughout the whole research process and they move from, again, in the words of Blumer, ‘sensitising concepts’ to more definitive and generic concepts which are the basic elements for the development of theory. Sensitising concepts suggest directions for where to look, give the researcher initial ideas to pursue and to sensitise him or her to ask questions. Sensitising concepts are the points of departure. We will elaborate on this route from sensitising concepts to concepts that are empirically loaded by explaining its tools and techniques in another paragraph.

1.3.3.4 Wester and Peters

Fred Wester and Vincent Peters developed their own variant of the grounded theory approach.⁸⁰ Their method is distinguished by the *outline* they give for qualitative analysis and *the use of the computer program Kwalitan*. Here we will sketch their process briefly and limit ourselves to the phases and tools Wester and Peters discern, leaving their use of the computer unconsidered. In an appendix, we will elaborate on computer aided research.

The two authors discern three main activities – data collection, observation or analysis, and reflection – that are passed through several times during each of the four discernible phases in the theory-development process. Following these four phases, the researcher can elaborate within an analytical framework and develop *substantive* (meaning ‘grounded in the data’) theory. These are the four phases of this in nature *iterative* and *tentative* approach:

1. *Exploration phase*, in which the research problem is defined and the relevant concepts in the data are *discovered*.
2. *Specification phase*, in which the concepts are *developed* and become central or key concepts each with their inner space or richness and their mutual relatedness.
3. *Reduction phase*, in which the *core of the theory* is determined.
4. *Integration phase*, in which *the theory is specified* and the researcher focuses on the relations between the concepts and the research units are arranged according to the distinguished features.

Throughout the process of qualitative analysis there are several research activities or techniques which prove to be helpful and we will elaborate on them in paragraph 1.4. Wester and Peters offer their approach with its techniques and procedures not as a rigid model, but as a set of guidelines. It is up to the researcher to create his or her particular route either by following these phases or by mixing them or by simply choosing from the tools of this approach. The Wester and Peters variant of grounded theory proved to be of great help to us not only when building our research design and our *conceptual* analysis of Faith and Order documents, but their approach also provided us with in-

⁸⁰ Wester. F., *Strategieën voor kwalitatief onderzoek*, Bussum 1987 (1995²).

Wester F. and V. Peters, ‘An Introduction to the Principles and Practice of Our Method of Qualitative Analysis’ in: H.J.C. Pieterse (ed.), *Desmond Tutu’s Message: A Qualitative Analysis*, Kampen 1995, 112-135.

Wester, F. and V. Peters, *Kwalitatieve Analyse: Uitgangspunten en procedures*, Bussum 2004.

struments and techniques we could use in implementing our *performative* and *discursive* analyses that were based on the narrative and rhetoric approaches. We also applied this theory to integrating the outcomes of both levels of interpretation.

1.3.3.5 Fourth specification of the research question

Guided by the Grounded Theory Approach and by the method Wester and Peters we differentiate between *words*, as being rather concrete, low-level terms as opposed to *concepts*, which have a higher level of abstraction, and we are able to specify our initial research question: *What is the conceptual bandwidth that Faith and Order uses in relating church and world?*

The trustworthiness and validity of our text-immanent interpretation of the performative, discursive, and conceptual meaning of Faith and Order documents with regard to the church world relationship is decisively qualified by the adequacy of the set of instruments, techniques and procedures that we have used. In the next paragraph we describe the tools or techniques which we consider as practical, credible, and reliable for use in drawing valid meaning from the qualitative data into which we are inquiring. We learned about their suitability from, among others, Wester and Peters⁸¹, Miles and Huberman⁸², Charmaz⁸³, and Punch⁸⁴. The following elaborations were written to better enable the reader to more easily follow and evaluate our analyses and conclusions in the chapters 2 to 6.

1.4 Set of instruments and techniques

1.4.1 Selection of research units and preparing them for analysis

Data collection is an activity by means of which we seek access to material that contains the answers to the research questions. Data collection is a recurrent technique and in the course of the analytical process, the researcher could decide on the basis of his or her reflective activity to add new data or to select parts of the already analysed data in order to confront it with new questions that had emerged from his or her theoretical considerations.

Once the research units have been selected, they need to be transcribed in order to handle them in a convenient way during the analysis process. Transcription entails typing, scanning or downloading (part of) the text and transforming the documents in order to

⁸¹ Wester F. and V. Peters, 'An Introduction to the Principles and Practice of Our Method of Qualitative Analysis' in: H.J.C. Pieterse (ed.), *Desmond Tutu's Message: A Qualitative Analysis*, Kampen 1995, 112-135.

Wester, F. and V. Peters, *Kwalitatieve Analyse: Uitgangspunten en procedures*, Bussum 2004, 75-103.

⁸² Miles, M.B. and A.M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed., London 1994, 50-286.

⁸³ Charmaz, K., *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis*, London 2006, 13-123.

⁸⁴ Punch, K.F., *Introduction to Social Research. Quantitative & Qualitative Approaches*, Thousand Oaks 1998, 199-218.

enter them in computer files. In paragraph 1.5 we will explain our selection of the documents and explicate the technique of ‘maximum variation’ or ‘extreme cases’ that we have used.

1.4.2 Coding, abstracting and comparing

Coding is linking theoretical components of the analytical framework to pieces of data by reading and interpreting the material, according to Wester and Peters (1995, p.119). It is a recurrent technique, which we use throughout the analysis. Codes are tags or labels referring to pieces of data. We can distinguish between *descriptive* codes and *inferential* codes (Miles and Huberman, 1994, pp.55-72 and Punch, 1998, 205). Descriptive codes are so-called first-level or low-inference codes attached to *empirical indicators* in the data. They are in their descriptive and summarising functions very useful in the first stage of the research. Inferential codes are higher-level or pattern codes. They are a kind of meta-codes that have a higher level of abstraction for bringing together more descriptive codes.

Once the first-level codes have been attributed to the data, the coding process continues by way of *abstracting* and *comparing*. Abstraction means moving from concrete or specific codes to abstract or general codes. At this level, indicators (also called properties) become concepts (also called categories). Of course, from this point even more abstract concepts can be generated, for abstraction is a continuum. So, abstracting means inferring concepts from their indicators while comparing is searching for similarities and differences. It helps to move from the indicators to the more abstract concepts behind them, and in a later stage from this level of concepts to still higher structured concepts. Also, working the other way around is possible in the coding process, for abstracting is not always clustering. We can unfold or specify a category in terms of its properties, as well.

Open coding and axial coding are two distinct operations in our approach. They need not necessarily be done sequentially, but also can be applied concurrently since we process them one after another. Open coding is the low-inference labelling of indicators at the early stage of analysis without the use of an ‘a priori coding scheme’ or pre-conceived concepts. *Open coding* seeks to conceptualise the data and generates *provisional* codes referring to provisional concepts. Summarising data, describing data or finding synonyms in the material is able to serve this objective.

Axial coding (Strauss and Corbin, 1998) or *theoretical coding* (Glaser, 1992) is the higher-inference labelling at later stages where subcategories are developed and interconnected. Studying relationships entails finding them and, subsequently, describing them.

Selective coding is the term used for selecting one aspect of the theoretical framework and concentrating on it. The code that is used in this stage refers to the ‘core category’ or the ‘central theme’ of the theory. Integration and pulling together the emerging theory is the aim of this operation. By enabling the integration of other categories, this core category needs to be at the highest level of abstraction. In conclusion, we can say that open coding generates substantive codes, axial coding produces theoretical codes, and from selective coding the core of the theory emerges.

Still, there is one more type of coding we discern and use: *focused coding*. This means using the most relevant codes developed in an earlier stage (chosen out of the hundreds

of codes that the code hierarchy exists of) to quickly code new material. Focused coding is usually performed after saturation of the analytical framework. The analysts move from inductive analysis to a deductive procedure.

1.4.3 Correlation and variation

Correlation is the principle of correspondence between two entities. The nature of the relation can vary. It can be, for instance, of causal, sequential, chronological or logical art. In language, correlation is usually indicated by expressions such as the verbs: cause, make, create, effect, determine, influence, constitute, facilitate, prevent, keep, restrain. Also, correlative names can be used: actor, agent, creator, antecedent, causality, condition, fountain, occasion, source, spring, grounds, motive, need, impulse. Thirdly there are effective names: consequence, development, fruit, outcome, result. However, sometimes it is not possible to indicate the nature of the relationships at all: one thing just co-occurs with another thing, there is a link, but no relationship can be defined.

The most common shape of correlation is *causality*. By causality, we mean the principle of cause and effect. In other words, ‘the presumption that the occurrence or presence of an event or phenomenon is necessarily preceded, accompanied, or followed by the occurrence or presence of another event or phenomenon.’⁸⁵

In our research, we will try to reconstruct chains of concepts. The main question is what is the line in the discourse of the document? What does the field of influence look like? What influences the flow? What is supportive, what stops?

Variable is a term that is being used quite frequently in this survey. In general, we can say that a variable is something that can vary or have more than one value. Some researchers hold that a variable is only dual and they limit its values to ‘0’ (absent) and ‘1’ (present), others acknowledge a more diverse range of values. In science, some variables can be quite concrete such as age or length. There are also variables that are much more abstract. For example, faith in God. This variable can be defined as having three attributes: strong, moderate and weak. The examples just mentioned are all quantitative. However, variables are not always quantitative, or numerical; they can also be nominative. An attribute is a special value on such a variable. Gender for instance has two attributes, male and female. In our specific study we will mainly meet variables such as ‘church functions’, ‘persons of God’, ‘attributes of Christ’ or ‘redemption’. These are all nominative. Attributes that belong to ‘church functions’, for instance, are ‘community building’ and ‘witness’. Also ‘witness’ has two variables, ‘proclamation’ and ‘diakonia’ and, so, sub-variables also exist. In many cases, we deal with preliminary variables, in terms of Wester ‘provisional concepts and their internal space’. Sometimes, the deduced concepts are very clear. However, on many occasions they are rather messy. Preliminary variables can also be dissolute in a later stage of inquiry or prove to be a network of sub-variables in themselves. Theoretically, the retrieved variables may be unfolded ad infinitum. For instance, the Trinity can be unravelled in Father, Son and Spirit. Some might argue that also these three persons can each be further distilled. Still we have decided in most cases to stop at an earlier moment, as going into more detail is not valuable to our research aim.

⁸⁵ *The Oxford Dictionary of Sports Science and Medicine*,
<http://www.answers.com/topic/causality> [08-01-2007].

We are not merely interested in the variables and their attributes, but also in *how they are related to each other*. Throughout our research, we proved to be able to deduce 15 different types of connections between the retrieved variables. We list and define them in the table below.

connection type	specification
aims at	directs toward an intended target
causes	brings about a result
conditions	makes dependent on
facilitates	makes easy, assists the progress of
feeds	supplies with something essential for operation
grounds	provides a basis for
in need for	requires
is being transformed into	is changed into a different form
maintains	keeps in an existing state
means of	resources for
presupposes	supposes in advance
pushes	urges forward
signifies	makes present what it points at
supports	helps bring about the result (aids the cause)
weakens	hinders the cause

table 3: connection types

We can distinguish between two basic kinds of variables: independent variables and dependent variables. The dependent variable is what is effected by the independent variable. The independent variable is the concept or construct that in some way or the other influences or precedes the dependent variable. We can also make divisions between *constituting variables*, *operating variables* and *objective variables*. In our survey we will do this during our analysis on the second level, thus, where we study the concepts. There we will see that the constituting variables are those variables that, according to the text, constitute the church, make the church work and refer to the initial state of humanity and church. The objective variables, then, are the ‘pull factors’ meaning the goal of the Trinitarian efficacy and the ecclesial mediation. The operating variables deal with the functions of the church and we will elaborate on this later.

Usually, researchers make a bit different categorisation and distinguish between *antecedent variables*, *intervening variables* and *outcome variables* in a process-oriented environment. For some an antecedent variable is a variable prior to the supposed cause that is the true cause. An intervening variable then is a variable in between the supposed cause and the effect; it is a concept that mediates the relationships between independent and dependent variables. Therefore, these researchers actually speak of four different variables: antecedent, independent, intervening and dependent variables. Others, however, only use three groups: antecedent variables that are the initial, independent, variables that under influence of the intervening variables effect the outcome variables. Nevertheless, as we have said, we find the distinction between the three groups

of constituting variables, operating variables and objective variables more helpful. In our case, only constituting variables are independent variables and, thus, we consider that all others are dependent.

1.4.4 Networking or diagramming

The credit for bringing the conceptual power of networking and matrix analysis to qualitative research belongs particularly to Miles and Huberman (1994). They showed that a correlational network is a useful instrument to understand the relationships between concepts and the relevant variables in a complex study. A network displays the variables and their values, shown in boxes and connected by arrows symbolising the relationships. By creating correlational networks, a researcher seeks to get a view on the flow of events and states in a specific case.

With regard to our study, it is difficult to speak of events or states in the actual reality. We do not describe processes or phenomena in social reality. We examine documents that present a *vision* of the church's functioning in relation to the world. We are interested in what these documents see as functions of the church, how they explain what makes the church work and what this all means for the world. We are not performing empirical research on the actual functioning of the church, but we are making a documentary survey of visions on the church. Still, we can use the tool of networking, for in our documents the church is understood as an operating entity effecting the world that is grounded by the efficacy of the trinity. Therefore, in the vision of the church, as presented by the documents, we also meet the principle of correlation.

In our research, diagrams, depicting correlational networks, display the inner richness of concepts or the structure of provisional concepts, variables and their connections. Arrows indicate the relations between the items in a diagram. The plot of these relationships is directional, rather than solely correlational.

1.4.5 Memo-writing

In order to guide the research process and to record ideas, we write memos. It is a pivotal operation. Memos represent the reflections of the researcher based on his or her observations and analytical activities. They steer the whole process as, 'Memos catch your thoughts, capture the comparisons and connections you make, and crystallise questions and directions for you to pursue. Through conversing with yourself while memo-writing, new ideas and insights arise during the act of writing. (...) Once you have written a memo, you can use it now or store it for later retrieval (Charmaz 2006, p.72)'.

We discern different types of memos. For the most part, they are conceptual, theoretical and methodological, but they of course can be of many other useful types. *Concept memos* record the meaning of codes and concepts. During the analysis, process descriptions may be changed or added and it can also be very useful to write in these memos summaries, about the development of concepts from time to time. In *theory memos* we store our decisions about the developing theory, based on the concepts, the variables and their interrelatedness as employed in the analysis. Also, the input from literature can be included in theory memos. *Methodological memos* contain our methodological decisions, for instance our choices regarding the selection of new material or the way we want to create tables and diagrams. We also stored our logbook and agenda in this

memo type as these memos helped to report the course of our enterprise and its turns while other memo types concern the software we used and bibliographical references.

1.5 Selection of the documents

1.5.1 The nature of Faith and Order documents

Our research question has developed and in the previous paragraphs we have given an account of the progress. We have, thus, come to rephrase our question as follows: *What is the performative meaning of the language Faith and Order employs relating church and world, which discursive strategies does Faith and Order use describing the church world relationship and what is the conceptual bandwidth of this relationship, read from a hermeneutic, text-immanent, inductive point of view?* At this point we have not yet touched upon the considerations to be made regarding the very corpus of our investigation. That is, which documents do we study? What will follow is first an outline of the nature and work of Faith and Order and, consequently, we will deal with the question of how to choose the material for analysis. Finally, we will explain our selection. The many churches represented in the World Council of Churches make the WCC a point where many divergent views meet. Joint study of the interconnectedness of church and world by these disparate voices is mainly conducted in Faith and Order and it is an object of research through the scientific discipline called ecumenics.

What kind of documents are we talking about? Faith and Order generates many different kinds of texts. First, there are reports which have been ratified by Faith and Order and have then been sent to the churches for further study. These writings are the results of many years of study involving several drafters and over the years a variety of committees have gotten into the process, to include the revision of drafts. It is here that we encounter the second category: drafts of documents. These are provisional texts which have been conceived through the process of preliminary consultations. A third category concerns those documents that are the result of the meetings of the assemblies of the WCC and of world conferences of Faith and Order. Finally, we mention the category in which we can discern texts that bear the authority of their own wisdom rather than being ratified by Faith and Order even though they have been generated by Faith and Order circles.

1.5.2 Six threads in the work of Faith and Order

Throughout the preceding decades one can discern six distinct threads within the works of Faith and Order. We will now present a short exploration of each of these lines of thought. The thinking about the relation between church and world, which is only one of the themes of Faith and Order, has developed along each of these lines.

The first thread refers to 'The Visible Unity of the Church' as its theme. The report of the Third Conference on Faith and Order in Lund (1953) marks a decisive turning point in ecumenical ecclesiology. The comparative method was left behind and a christocentric ecclesiology was introduced in order to help the different churches to work towards visible unity. In Aarhus (1964) this project received a new impulse from the working committee which led to some important studies about the unity of the church, including several ecclesiological assumptions. Relevant documents are, 'The Unity of the Church

– Next Steps’ (The Salamanca report, 1973), ‘The Unity of the Church. The Goal and the Way’ (Accra, 1974), ‘Calling the Churches to the Goal of Visible Unity’ (Nairobi, 1975), ‘A Fellowship of Churches Truly United’, (Geneva, 1976) and ‘Reflections on the Common Goal’ (Bangalore, 1978). In the 1990’s this line of thinking was resumed and given the title ‘Ecclesiology Study’ in preparation for the 1991 assembly in Canberra (‘The Unity of the Church as Koinonia: Gift and Calling’) and was also discernable at the 1993 world conference in Santiago de Compostela (‘The Understanding of Koinonia and its Implications’).

The second thread follows ecumenical studies regarding baptism, eucharist and ministry. To be more precise, this line of thought consists of two parts. Up until 1974, there were three clearly separated routes, which although paralleling each other, did not intersect. For the eucharist, two texts from this period are relevant, ‘The Holy Eucharist’ (Bristol, 1967) and ‘Beyond Intercommunion’ (Louvain, 1971). With regard to baptism, ‘One Lord, One Baptism’ (1960) and ‘Baptism, Confirmation and Eucharist’ (Louvain, 1971) are decisive. The thinking about ministry is documented in ‘The Ordained Ministry’ (Louvain, 1971). Since 1974 (Accra), one sees that these threads merge in the report ‘One Baptism, One Eucharist and a Mutually Recognized Ministry’, which paved the way for the BEM-report (‘Baptism, Eucharist and Ministry’, Lima, 1982).

The third thread follows the various studies about the relation between church and world and this line can be split up into four sections. In 1964 (Aarhus) the study ‘Creation, New Creation and the Unity of the Church’ continued the 1952 initiated project ‘Christ and the Church’ with ‘One Lord, One Baptism’ (1960) as an intermediate document and ‘Christ and the Church’ (1963) as its final report. The study that was initiated in Aarhus resulted in ‘God in Nature and History’ (1967). The third phase starts in 1968 when the assembly of Uppsala launches the study ‘The Unity of the Church and the Unity of Mankind’. In 1973 (Zagorsk) the ‘Unity of the Church – Unity of Mankind’ appears and we find in 1974 (Accra) ‘Towards Unity in Tension’. This line was not taken up again until 1982, and here the fourth stage started, with the study ‘The Unity of the Church and the Renewal of the Human Community’. In Stavanger (1985) the text ‘The Church as Mystery and Prophetic Sign’ is accepted by the Plenary Commission for further development and the report, ‘Church and World’ (Dunblane, 1990), is its official result.

The fourth thread is the study project concerning ‘The Confession of the One Faith’. The first inquiry in this field, ‘Giving Account of the Hope that is In Us’ (Louvain, 1971) resulted in three essential documents, ‘A Common Account of Hope’ (Bangalore, 1978), ‘A Common Statement of Our Faith’ (also Bangalore, 1978) and ‘Towards a Confession of the Common Faith’ (1980). The study that followed these texts was initiated in 1982 and received the title ‘Towards the Common Expression of the Apostolic Faith Today’. The first phase of the study generated the handbook ‘Apostolic Faith Today’ (1985), while the second phase produced the book ‘Confessing the One Faith’ (Dunblane, 1990) and derived from this third phase is the workbook ‘Towards Sharing the One Faith’ (Bangkok, 1996).

We see that the fifth thread runs through the developments of the project ‘Ecclesiology Study’ and coincides, for the most part, with the second phase of the first thread (‘The Visible Unity of the Church’). The project ‘Ecclesiology Study’ started with the preparatory talks which in 1989 (Budapest) led to the study ‘Ecumenical Perspectives on

Ecclesiology’ and resulted in The Canberra Statement (‘The Unity of the Church as Koinonia: Gift and Calling’). A second study in this field was initiated in 1994 that is titled ‘The Church as Koinonia: An Ecumenical Study’ and found its temporary conclusion in the text ‘The Nature and Mission of the Church. A Stage on the Way to a Common Statement’ (2005). At the Porto Allegre Assembly in 2006 the WCC member churches adopted the concise ecclesiology text ‘Called to be the One Church’.

The sixth thread has only recently emerged within the study process on ‘Ecclesiology and Ethics’, that originated from the meetings of representatives of the JPIC process (Justice, Peace and the Integrity of creation, Unit III) and the Faith and Order commission (Unit I). The discussions of this joint working group resulted in three documents, ‘Costly Unity’ (Rønne, 1993), ‘Costly Commitment (Jerusalem, 1994) and ‘Costly Obedience’ (Johannesburg, 1996).

1.5.3 Three documents

Our research had to be conducted in combination with a demanding fulltime job and an active family-life, so the total amount of pages had to be reasonable from that perspective. That is why we chose to apply the *strategy* of a *multiple case study*. The *case study* concerns an intensive examination of a phenomenon within its natural context and in such a way that the interrelatedness of relevant factors is preserved.⁸⁶ When, for the same object several cases are considered, we speak of a *multiple case study*. As a case is a unit of analysis, our text-immanent investigation views each single document as a case. We decided to limit ourselves to a detailed analysis of a sample of documents without making any pretense as to their representativeness or generalisability. Rather, we aim to come to a better understanding of each case on its own, in its entirety, and, thus, in the context of its complexity. Once we had reached the decision to limit the number of documents to be studied, we had to formulate criteria for making a reasoned selection out of the available material.

The following formal criteria determined our choice:

1. Authority has been assigned to the documents in relevant literature and in leading circles of Faith and Order;
2. The total amount of pages is reasonable for PhD research given the personal circumstances.

In addition, criteria regarding content underlie our choice:

3. The documents are part of the mainstream of Faith and Order;
4. The documents together contain the bandwidth of the conceptual richness concerning the interconnectedness of church and world within Faith and Order;
5. There are two documents that form extreme cases at the conceptual level.

⁸⁶ Hutjes, J.M., en J.A. van Buuren, *De gevalsstudie. Strategie van kwalitatief onderzoek*, Heerlen 1992 (1996²), 15.

Stake, R.E., ‘Qualitative Case Studies’ in: N.K. Denzin and Y.S. Lincoln (eds.), *The Sage Handbook of Qualitative Research, Third Edition*, Thousand Oaks 2005, 443-466.

We need to explain the three content related criteria. First, let us consider the third criterion: We have left out of consideration the documents which represent thread 6. Thread 6 consists of texts about ecclesiology and ethics which come from joint endeavours of Faith and Order together with representatives of the Justice, Peace and Integrity of Creation Unit of the World Council of Churches. They are, thus, people who are not exponents of the mainstream of Faith and Order in both thinking and drafting.

Second, we need to discuss the interrelated fourth and fifth criteria. One aspect of our research question is the search for the conceptual bandwidth of the thinking of Faith and Order when it comes to the church world relationship. With the purpose of mapping out that bandwidth one should first determine the extremes. In order to find the extreme cases, Kuzel and Patton suggest the technique of 'maximum variation' as the most adequate type of sampling.⁸⁷ So, by investigating the extreme cases at the conceptual level, we expected that we would be able to find diverse variations and to identify important common patterns at the same time.

Grounded on references in literature⁸⁸ concerning relevance and authority, we made a first selection which included the 'Lund report' (1952), 'The Church in the Purpose of God' (1963), 'Unity of the Church – Unity of Mankind' (1973), 'Towards Unity in Tension' (1974), 'The Church as Mystery and Prophetic Sign' (1985), 'Church and World' (1990), and 'The Nature and Purpose of the Church' (1998). This cross selection of documents was submitted by Prof. Dr. L.A. Hoedemaker to staff members of Faith and Order in 2000, along with the criteria 1, 3 and 4. These specialists confirmed the correctness of our choice concerning the relation between church and world in the work of Faith and Order. The relevance of these sources for our project was endorsed by Hoedemaker, himself, who was participating in Faith and Order at that time. We are confident that valid references supported this original selection.

Out of these seven documents we selected the two that formed the sharpest contrast. We accomplished this in two steps by first reading all seven documents and then determining which two of them seemed to form the sharpest contrast by way of intuition

87 Kuzel, A.J., 'Sampling in qualitative inquiry' in: B.F. Crabtree and W.L. Miller (eds.), *Doing Qualitative Research*, 31-44, Research Methods for Primary Care Series, vol.3, Newbury Park 1992.

Patton, M.Q., *Qualitative Evaluation and Research Methods*, 2nd ed., Newbury Park 1990.

88 Aagaard, A.M., 'Kirche und Welt: zu einer Studie der Kommission für Glauben und Kirchenverfassung,' in: *Ökumenische Rundschau*, vol.41, no.2 (1992), 137-146.

Vischer, L., *A Documentary History of the Faith & Order Movement, 1927-1963*, Missouri 1963.

Gassmann, G., *Documentary History of Faith and Order, 1963-1993*, Faith and Order Paper No.159, Geneva 1993.

Chapman, M.E., *Unity as Koinonia: The Ecclesiology of the Faith and Order Movement, 1927-1993*, Ann Arbor 1997.

Crow, P.A. and G. Gassmann, *Lausanne to Santiago de Compostella. The Faith and Order World Conferences and Issues and Results of the working Period 1963-1993*, Faith and Order Paper No.160, Geneva 1993.

Handspicker, M.B., 'Faith and Order 1948-1968' in: H.E. Fey, R. Rouse, and S.C. Neill (eds.), *A History of the Ecumenical Movement, 1517-1968*, Geneva 1993, 145-170.

Bergjan, S.P., 'Ecclesiology in Faith and Order Texts' in: *The Ecumenical Review*, vol.46, no.1 (1994), 45-77.

Vandervelde, G., 'Koinonia between Church and World' in: *Exchange*, vol.26, no.1 (1997), 2-39.

that was based on our preconsciousness of the text by utilising what we had learned from Gadamer. The two texts we assessed were the 'Lund report' (Lund 1952) and 'The Church as Mystery and Prophetic Sign' (Stavanger 1985). During the second stage we studied the Lund text by way of open coding and the Stavanger text by means of semi-open coding, which confirmed our first impression. As already explained in paragraph 1.4.2, by open coding we mean that we generate new codes which fit the data and by semi-open coding, we mean that we generate codes that are partly new, while also using existing codes. With the Lund report and the Stavanger document we mapped out the bandwidth of Faith and Order's relating church and world; these two documents are the extreme cases at the conceptual level.

In 2005, in the last phase of our study, Faith and Order produced a new document in our field of research, 'The Nature and Mission of the Church' which is a continuation of thread 5. We considered this to be an interesting document and we decided to add this text to our selection and to compare it with the Lund and Stavanger texts.

We state here with strong emphasis, that our documents have not been selected on historical basis, as we have no historical interest. As we have explained, their demonstration of the conceptual bandwidth determined their importance to our research. Each successive document was analysed at a level higher: the Lund report by means of open-coding, the Stavanger document by means of semi-open coding and the 'Nature and Mission document' was analysed by focused coding.

We will now offer a short description of the three documents that we have investigated. The Lund report (thread 1) marks an important turning point in Faith and Order's thinking about the church and can, for that reason, be considered to be the first document which strives for convergence instead of being a comparison of the different churches. The conference at Lund marked both a climax and a turning point in comparative ecclesiology. 'The Church as Mystery and Prophetic Sign' (thread 3) is the first official statement in the study process 'The Unity of the Church and the Renewal of Human Community' (1981-1990), which can be considered to resume the project 'The Unity of the Church and the Unity of Mankind'. We will refer to it as the Stavanger document. 'The Nature and Mission of the Church' (thread 5) is the most recent text about ecclesiology that Faith and Order has produced. It was published in December 2005 and is the latest result from Faith and Order's study on Ecclesiology. It replaces the earlier document 'The Nature and Purpose of the Church' (1998). The Nature and Mission document, as we will call it, identifies convergences about the nature and the mission of the church.

1.5.4 Final specifications of the research question

Our selection of documents has again created consequences for our research question. The corpus of our investigation has been dramatically limited by our decision to have a multiple case study based on the technique of 'maximum variation' which was selected in order to determine the conceptual bandwidth of Faith and Order's thinking about the church world relationship. The research question can be further specified regarding the particular research units of the Lund report, the Stavanger document, and the Nature and Mission document. Thus we ask: *What is the performative meaning of the language Faith and Order employs in relation to church and world, what are Faith and*

Order's discursive strategies and what is the conceptual bandwidth of this relationship, when read from a hermeneutic, text-immanent, inductive point of view within the Lund report and within the Stavanger document and within the Nature and the Mission document? This threefold question will steer our analysis of the three documents for which we will provide justification within their respective chapters 2, 3, and 4.

Our decision to apply the technique of 'maximum variation' also stirred our interest in making a *comparison* of the three texts. We attempted to first find diverse variations while simultaneously identifying the important common patterns. This interest led to the last specification of the research question: *When read from a hermeneutic, text-immanent, inductive point of view, which configuration profiles – each with its own specific characteristics – are seen when the Lund, Stavanger and the Nature and Mission document are compared regarding their language, discourse and conceptual intent?* This question will determine our research activities of integration and specification which will be accounted for in the chapters 5 and 6.

1.6 Validation

We disagree with all those who state that there can be no reliability in qualitative research for the very reason that, in this research type, there is no unmediated, observer-independent account of the analysis. We also fight those scholars who hold that the language-bound character of qualitative analysis makes the findings dependent on certain language systems or specific worldviews and, thus, in those scholars' view, any claim to truth arbitrary or even worthless. Neither do we agree with radical postmodern scepticism which considers suspect or oppressive each idea of truth or meaning associated with positivist-like terms such as order, logic, rules, networks or procedures.

As already stated, the quality of our text-immanent interpreting enterprise heavily depends on the whole set of instruments, techniques and procedures that we use. Here we will explain how some of these tools serve the validation in particular. Some we have previously mentioned, others we add here.

Thomas A. Schwandt distinguishes between four different perspectives with regard to validation.⁸⁹ *Replacement or displacement of validity* considers an account according to its aesthetic or rhetorical merits and in the light of a political agenda. *Radical relativism* argues that any talk of validity or trustworthiness is meaningless when considered from a postmodern sceptic point of view. *Contextualism* regards all outcomes of research as related to the merits of a special community at a particular place and time. Finally, *fallibilism* holds that assessing a claim is testing the accuracy of its representation of the studied reality. We adhere to this last view and state that, on the one hand, research outcomes are more or less valid and trustworthy and that, on the other hand, they always stay open to error and revision. The plausibility and credibility of a qualitative research process can indeed be inspected.⁹⁰

From here we turn to Wester and Peters (2004, pp.191-205) and adopt some of their ideas. The authors unfold the question of quality into two directions, *validity* and *trust-*

⁸⁹ Schwandt, Th.A., *Dictionary of Qualitative Inquiry*, 2nd ed., Thousand Oaks 2001, 268-269.

⁹⁰ Hammersley, M., *Reading Ethnographic Research*, New York 1990.

worthiness. *Internal* validity concerns the substantive question of whether the procedures followed and the concepts used make it possible to do just claims. *External* validity raises the question of generalisability. Can results be transferred to new material?⁹¹ In our case, only internal validity is relevant. As we have already explained, generalisability is not our intention. Trustworthiness deals with the issue of *replyability* or repeatability: would application of the procedures done by others generate the same results? Some prefer instead to use the term *imitability*, by arguing that each second time is different because there was already a first time (Smaling, 1987). Our study meets the criteria of internal validity. The procedures and techniques that we have applied are subservient enough to do just claims. We state here with strong emphasis, that our examination of the conceptual bandwidth of Faith and Order's relating church and world does not imply that we still seem to have a generalisability claim or, in other words, that we still seem to pretend to transfer our findings to other, new documents. The research activity, through which we identified the extreme cases at the conceptual level within the initial selection of seven documents, was forced upon us by our intention to map out the conceptual bandwidth *within that primary selection*. The validity and trustworthiness, thus, the quality of the research, is served by the following controlling procedures:

Replication

We repeated our observations by re-reading (fragments of) the documents and constantly comparing the data throughout the completely iterative and tentative research process. Only when we found our perceptions confirmed, did we integrate them into our developing theory. By explaining our approach including the tools used, and by specifying our route, do we enable other researchers to imitate our procedures and invite them to do so.

Triangulation

By applying different methods of interpretation and relating the results, the researcher can address the limitations of one method by the other and the other way around. This we call the principle of triangulation: looking at the subject from more than one angle with the aim of reaching a better understanding of the research area. We can also triangulate by using several data sources. Nevertheless, in our study we decided to confine ourselves to the mere reading of three Faith and Order documents, without any reference to literature and without interviewing drafters of the texts. So, in our specific multiple case study, triangulation can be realised by applying the different procedures and techniques of the conceptual analysis, the performative analysis, and the analysis of managing modes, in order to identify adequate concepts for our research problem and to define the central themes for a substantive theory.

Systematic reflection

Our qualitative analysis is cyclical in its nature; data collection, analysis and reflection constantly alternate one another. This iterative and tentative character causes the re-

⁹¹ Smaling, A., *Methodologische objectiviteit en kwalitatief onderzoek*, Lisse 1987.

Smaling, A. and I. Maso, 'Objectiviteit in kwalitatief onderzoek: een overzicht' in: I. Maso and A. Smaling, *Objectiviteit in kwalitatief onderzoek*, Meppel 1990.

search questions and the retrieved concepts to be provisional and to continuously change. The reflections done by the researcher is steering the whole process by means of memo writing, phasing and organising the research.

Theoretical sampling and constant comparison

This element of the validation component of our inquiry entails the subsequent data collection guided by theoretical developments via constant comparison of empirical indicators from the data. By this procedure, relevant concepts are being developed throughout the whole research process, moving from 'sensitising concepts' to more definitive and generic concepts being the basic elements for the theory which is being developed.

Peer debriefing

Peer debriefing functions to help the researcher know his or her biases in the interpretation process. It also offers an objective look at the viability of the applied methods. Peer debriefing requires extensive discussions throughout the duration of the whole enterprise about approaches, emerging analyses and conclusions. It is important that this should be conducted with persons that are 'disinterested' in the study, researchers who have no 'contractual interest'.⁹² For this, we organised several debriefing sessions. First, we had our initial selection of seven documents checked by acceptable good references. Second, we participated with researchers colleagues in a research network where we debated several methodological issues, including the use of computer programs. From time to time, outstanding methodologists or CAQDAS (computer assisted qualitative data analysis) experts were invited for training purposes.

Approaching the final stage of our project, we held an expert meeting with some scholars dedicated to the field of ecumenism in order to hear their comments on our results, thus far. At this meeting, we confronted our developing grounded theory with their so called 'at face value' understanding of the documents and the research area.

Finally, last but not least, the many profound talks with our promoter Prof. Dr. Andries Baart and his expertise during the whole research process have been a form of peer debriefing par excellence.

Falsification

In science falsifiability or testability is the option that a claim can be proved false by an observation or an experiment. Falsifiable denotes that an assertion is capable of being disproved. In the last phase of our study we accomplished the correctness of our analyses with a test and looked for instances of the denial of the emerging theory. Therefore, we took effort to disprove the outcomes of our theorising activity in order to adapt the retrieved central concepts and the developing theory once more inasmuch they had been denied by this tool of falsification test.

Computer assistance

We used the computer not only for its assisting function with regard to the administration of the research process. The program we use also introduces a system that makes

⁹² Lincoln, Y.S. and E.G. Guba, 'Ethics: The failure of positivist science' in: *The Review of Higher Education*, vol.12, no.3, 1989, 237.

easier the imitability of our procedures easier. So the computer program, itself, can be considered a validation tool about which we will deal in more in depth in an appendix.

1.7 Structure of research and presentation

1.7.1 Stages

The model that we have developed in order to conduct our study has become apparent within the past paragraphs. We have constructed it as a conglomeration taken from different systems, approaches and techniques in order to fit our objectives and our promoter Andries Baart was a decisive influence in the development of this design. Here we will only summarise our bricolage and indicate the phases that we have undergone in the process:

Faith and Order is our research object. The research procedure that we have chosen is that of a multiple-case study consisting of three reports, taking our departure from the critical dialogical hermeneutic paradigm as the underlying epistemological system. In order to answer our research question concerning the performative language, the discursive strategies, and the conceptual bandwidth Faith and Order employs in relating church and world, we have deployed the qualitative research design, which is a blend of narrative, rhetoric, and grounded theory approaches, with some quantifying elements. We have used several computer applications for our data management.

The stages listed below concern the diachronic route of our research. Seeking to take the reader of this dissertation down that path, it is our intention to have the logic of the outline of the presentation of our findings resemble the research process as closely as possible. However, for reasons of readability we sometimes have had to discern between the actual course of our research and the organisation of the presentation of our results.

Preliminary inquiry

During the stage of our preliminary inquiry, we informed ourselves about the history of Faith and Order and formulated our provisional research aim and question. We took notice of existing studies on our subject, developed the research design, and initially selected seven documents to be analysed and had this selection confirmed by specialists. Our awareness of distinguishing between performative, discursive and conceptual issues was also developed during this phase. We made choices with regard to methods, approaches, instruments, and phasing to include the computer software. We experimented with several programs and compared their features and applicability. Initially Kwalitan seemed to have the best credits, however, in the course of the project, we were forced to transfer all our data and analyses to ATLAS.ti as we have already explained. Additionally, we had the program SmartDraw do the diagramming.

Analysing the first document

During the second stage, the Lund report and the Stavanger document were chosen as the two extreme cases from the original selection of seven, based upon our preconsciousness of the texts. We analysed the Lund text first and started to study the performative level of the report, which enabled us to deduce nine performative styles. Conse-

quently, we studied their effect on the meaning of the text and presented this result in a diagram. We also analysed the discourse of the document and found, what we refer to as, several 'managing modes' or 'strategies'. Then, by way of the inductive tool of 'open coding', we generated the so-called first-level concepts, which together formed the beginning of the conceptual framework as regards to the church world relationship. So far, our research activities belonged to the exploration phase of the Wester and Peters method: discovering relevant concepts. From here, we also applied techniques of the specification phase, that of developing inferential codes by way of abstracting and comparing, while referring to higher structured concepts with inner space and dimensions or variables. This resulted in an integrated scheme of relevant concepts for the first report. This stage is documented in chapter 2.

Analysing the second document

In the third stage, we analysed the Stavanger text by means of semi-open coding, which confirmed our first impression that the Lund report and the Stavanger document form the extreme cases at the conceptual level within our original selection. By semi-open coding, we mean that we generated codes that are partly new, while we also used the existing codes, which prove to fit the new data. Subsequently, we performed an analysis of the language of Stavanger and that of its discursive strategies from which we derived first level concepts. Finally, we identified its variables by using analytical activities from, respectively, the exploration phase and specification phase and presented an integrate scheme of the relevant concepts for the church world relationship. The results of this exploration are rendered in chapter 3.

Stocktaking and intermediate validation session

In the fourth stage of the research project, we inserted a validation session and asked some experts in the field of ecumenism to comment on our findings, so far. This session sharpened our consciousness towards leaving out any reference to historical developments or even to tendencies. The experts confirmed the relevance of our initial selection of the seven documents, but made us focus upon three documents instead of seven.

Analysing the third document

In the fifth stage, we added the third document, Faith and Order's most recent Nature and Mission document. We left the open and semi-open coding technique and turned to focused coding: using the most relevant codes developed in the past stages. This made it possible to quickly code the new material, by assuming the analytical framework has been saturated. From here, we conducted no more analysis by induction, but by deduction instead. Of course, we again created networks and diagrams which illustrate the performative and discursive meaning and the conceptual configuration of the document. The research techniques applied in this stage, can be counted as reduction phase activities. Chapter 4 gives account of this investigation.

Cross-case analysis: integration of the findings

In the sixth stage, we related the outcomes of the analyses of the three documents and developed three configuration profiles based on a comparison of the common variables. This is the so-called integration phase and is reported in the first part of chapter 5. It is

clear that by doing this we had moved from within-case to cross-case analysis and had entered Wester's and Peters' reduction phase: determining the core of the theory.

Specification and falsification

In the last stage of the empirical part of our study, we specified the theory and characterised the documents according to the distinguishable common variables and unique characteristics. Consequently, we looked for instances of the denial of the emerging theory. We took effort to disprove the outcomes of our theorising activities in the preceding investigations and we adapted the developing theory once more, insomuch the presumed substantial outcomes were denied. We dedicate the second part of chapter 5 to this issue.

Conclusions and methodological and theological reflection

Finally, in chapter 6 we have written up our conclusions and a methodological and theological reflection.

1.7.2 Elements of the report

The next chapters 2, 3, and 4 present the analyses and provisional conclusions of, respectively, the Lund report, the Stavanger document, and the Nature and Mission document. We have structured these chapters similarly so that first there is a short description of the document, then the thematic structure and, finally a summary is presented. After these descriptive activities, the analysis of the performative styles and their effect on the meaning of the document is rendered, followed by the discursive analysis, the conceptual analysis and an interim conclusion. In chapter 5 we bring forward a comparison of the three documents for which we also identify and test some unique characteristics of the texts. The final chapter, 6, contains the conclusion and evaluation.

We have chosen to offer the three documents in appendices, preceded by an exposition of the use of the computer and a table with the codes hierarchy of the Lund report which gives the reader an impression of this research element. The many counts, tables and diagrams in our report of the analyses might suggest that we are performing a study from a positivist point of view. Still, this is not the case, as we have explained in paragraph 1.2.7. and we will now, briefly, clarify the function of the most important elements of the presentations to be found in the following chapters.

Counting

As we have already explained, we differentiate between words and concepts. Words in their configuration grow into meaningful concepts. Indeed, the mere counting of words or concepts, or, for example, changes in performative styles as expressed in numbers and percentages, does not lead to any useful understanding of the text, of course. We cannot easily attach meaning to the frequency of a single word or concept or to changes in genre without considering their context in the document. Still, we hold that counting these elements can be, at its best, indicative of their relative weight when compared to frequencies in other documents. Meaning is not a product of numerical activities but results from the interpretation of the counting and of comparing frequencies and that is why we present frequency counts and percentages throughout the report.

Code names

Throughout the report one will find some rather obscure code names. As explained in paragraph 1.4.2, we had had to attach codes or tags as retrieve labels to text fragments in order to compare those fragments. In the report we frequently refer to these codes when we explain the choices that we have made and that were forced upon us by way of abstracting and comparison. For example, the code ‘church – attributes ad intra’. With this code we were able to identify text fragments that speak about the inward-oriented characteristics of the church. Another code is ‘distance x-humans <’. With this code we refer to the decrease of proximity between Christ and the people. When necessary we attempted to clarify the code names. However, in many instances the exact meaning was not relevant for understanding our argument as codes only serve the internal retrieve function for the researcher through indicating the more abstract concepts which we do take care to explain.

Quotations

We present quotations in order to illustrate our choices regarding the development of concepts. Using indications like 1:6 we refer to the lines 1 to 6 of a document and, in general, quotations are as lean as possible. However, sometimes, we used a larger abstract than was strictly necessary which, as consequence, forced us to address the additional concepts therein. In that case it was not our intention to connect these concepts by referring to the selected quotation. Where necessary and possible we will italicize the terms that were decisive for our choices.

Tables

Tables function to compactly display information that is organised in rows and columns.

Figures

In our report we render many figures. We use these schematic overviews to present, among other things, the arrangement of document sections as well as those of the concepts or variables together with their values and relationships. The thickness of the lines of the diagrams and of the arrows is indicative for the weight we have attributed to a concept or variable. By that, we mean its measure of impact on another concept or variable according to our assessment as researcher. We distinguish the following lines:

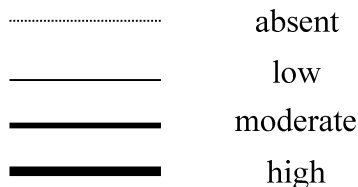


figure 7: thickness of lines

1.8 Relevance

1.8.1 Ecclesiastic and social significance

Studying the nature of the relationship between church and world is both ecclesiastically and socially relevant. With respect to the religious importance of our inquiry, we can observe that, in general within the Christian faith, there have been many and diverse studies have been dedicated to this interconnectedness. This is, of course, not surprising, as we find within the Bible that Israel's faith in relation to the surrounding world and that of the first Christian communities is also presented in different ways. Because of this diversity and because of the continuously changing contexts of both church and world, a continuing reflection on the church and world relationship is required. Considerations on this subjectmatter greatly benefit from an input that is as broad as possible and from an input derived from many different ecclesial traditions and cultures. For decennia, Faith and Order has been the platform of discussion for the many different aspects related to this issue, as most churches and denominations have been represented within it. On the one hand, a lucid and qualitative inquiry of Faith and Order's texts could contribute to the continuation of the discussions about church and world within the ecumenical movement, while on the other, our performative and conceptual analyses might also enrich mutual and internal ecclesiastical conversations as well as enhance their level of quality.

Considering the social relevance of this survey, it is fair to state that in many countries churches play a decisive role in society. Many people are engaged in churches, either by their membership or because of the way church and faith manifest themselves in the public world. When a church has defined its attitude towards the world and acts accordingly, this is relevant knowledge for the specific society in which it is present.

1.8.2 Scientific significance

From a scientific point of view, our investigations are important as well, because of the particular methods, tools and approaches we tried out throughout the process of our research. The research design applied in this study has not been previously used for the investigation of Faith and Order documents from the perspective of church and world relations. Therefore, our plan is unique for this corpus and is supplementary to existing studies.

The literature about Faith and Order texts on our theme was often found wanting, to say the least, when it came to offering sufficient account of epistemological assumptions and implicit or explicit methodological choices. It is seldom clear why specific documents are dealt with and quoted, and why others are neglected. References seem to be eclectic and are often merely associative. However, according to our standards, we did find one example of a well-designed research project concerning Faith and Order, although the subject matter and the applied method of this single project does not specifically cover our interest. It is a study from Ulrich Körtner.⁹³ Studying Faith and Order's document 'A Treasure in Earthen Vessels' (1998) about hermeneutics, Körtner

⁹³ Körtner, Ulrich H.J. von, 'Offene Fragen einer ökumenischen Hermeneutik der Verschiedenheit: Zur Diskussion über eine Hermeneutik der Symbole, Riten und Bräuche' in: *Kerygma und Dogma*, vol.51, no.4 (2005), 230-252.

makes some suggestions by using some results derived through literary hermeneutics, semiotics and Wittgenstein's theory of language games. While the Faith and Order document argues for a hermeneutics for unity, his article argues for a hermeneutics of diversity.

In some handbooks we found chapters or short articles that cover the topic of church and world or that treat related themes in a descriptive and often historical way. Their introductory and referential nature confines authors to merely offer surveys without elaborating their methodological approach.⁹⁴

We also considered some works of Faith and Order itself which summarise or expound Faith and Order's reflection on the issue of church and world. 'Church–Kingdom–World'⁹⁵, for instance, presents all preparatory papers, responses and earlier drafts for the document 'The Church as Mystery and Prophetic Sign'. Some of the contributions render historical views or accounts of the reception of ecclesiological concepts, while others function as theological input for furthering the discussion, or contain responses, on specific themes from a denominational point of view. All articles in 'Church–Kingdom–World' either have a historical or a confessional interest, or they have provided building blocks for the resulting report. Here, again, we met no empirically-based or grounded analyses of the relevant concepts and rhetorics in the church–world discussion. We also found the same kind of contributions in Faith and Order's paper 'One, Holy, Catholic and Apostolic'.⁹⁶

Furthermore, we also discovered a number of articles from a variety of journals that are dedicated to the ecclesiological work of Faith and Order. While these articles did make special references to the reflection process on the relation of church and world,⁹⁷ we did not encounter detailed and empirically based analyses of conceptual configurations among them in regarding the concepts of church and world, nor was there a study of the language and discourse of the documents. Neither did we see anything about the

⁹⁴ Hoedemaker, L.A., 'Church and World' in: N. Lossky, *Dictionary of the Ecumenical Movement*, Geneva 1991, 169-172.

Wainwright, G., 'Church' in: idem, 159-166.

Tillard, J.M.R., 'Koinonia' in: idem, 568-574.

Handspicker, M.B., 'Faith and Order 1948-1968' in: H.E. Fey, R. Rouse, and S.C. Neill, *A History of the Ecumenical Movement, 1517-1968*, Geneva 1993, 145-170.

May, Melanie A., 'The Unity We Share, the Unity We Seek' in: J. Briggs, M.A. Oduyoye and G. Tsetsis (eds.), *A History of the Ecumenical Movement*, vol.3, 1968-200, Geneva 2004, 83-102.

Wind, A., *Zending en oecumene in de twintigste eeuw. Handboek over de geschiedenis van zending en oecumene aan de hand van de grote conferenties en assemblees*, vol.2b, Kampen 1998, 73-249.

Hoedemaker, L.A., A.W.J. Houtepen and J.Th. Witvliet, *Oecumene als leerproces. Inleiding in de oecumenica*, IIMO Research Publications 37, Zoetermeer 2005³, 187-264.

⁹⁵ Limouris, G. (ed.), *Church–Kingdom–World. The Church as Mystery and Prophetic Sign*, Geneva 1986.

⁹⁶ Grdzeldze, T. (ed.), *One, Holy, Catholic and Apostolic. Ecumenical Reflections on the Church*, Geneva 2005.

⁹⁷ See f.i. Bergjan, S.P., 'Ecclesiology in Faith and Order Texts' in: *The Ecumenical Review*, vol.46, no.1 (1994), 45-77; Vandervelde, G., 'Koinonia between Church and World' in: *Exchange*, vol.26, no.1 (1997), 2-39; Aagaard, A.M., 'Kirche und Welt. Zu einer Studie der Kommission für Glauben und Kirchenverfassung' in: *Ökumenische Rundschau*, vol.41, no.2 (1992), 137-146 and Vondey, W., 'Pentecostal Perspectives on "The Nature and Mission of the Church"' in: *Ecumenical Trends*, vol.35, no.8 (2006), 1-4.

paradigms that underlie the findings of the authors, nor anything about the route they have travelled.

We also searched through monographs that deal with our subjectmatter.⁹⁸ It is true that Brandner reflects about typical theological and ecumenical modes of reasoning within Faith and Order in a text-immanent way and without any historical pretensions. Nevertheless, his focus is on the issue of church unity and, thus, he is only indirectly concerned about the interconnectedness of church and world. Moreover, Brandner is not interested in the conceptual configuration of single documents. Instead, he treats themes and motives across several documents. Brinkman has a mainly historical aim. Dealing with the relation between church and world he restricts himself to the document 'Church and World' and the three reports 'Costly Unity', 'Costly Commitment' and 'Costly Obedience' of the ecclesiology and ethics debate. Chapman's dissertation seeks to trace the history of the development of the ecclesiology of the Faith and Order Movement in terms of the growing movement towards the particular notion of *koinonia* ecclesiology presented in 1993. It is Chapman's aim 'to present the case for *koinonia* ecclesiology as the most hopeful and relevant model of unity presently before the ecumenical church' (p.8). He has a pious purpose in which the exhortation is taken up, namely to call for the ecumenical movement to stick to the *koinonia*-ecclesiology, because Chapman considers that the most fruitful approach for uniting churches. The method applied by Chapman is quite simple. He performs an analysis of each of the five world conferences on Faith and Order and gives an analysis of the work done between 1963 and 1993. Again, we do not receive any information about the underlying scientific paradigms, nor do we encounter an analysis of what are the relevant concepts concerning the relation of church and world within separate documents of Faith and Order nor an analysis of the rhetoric of the documents. The study of Couto, subsequently, is denominationally or dogmatically guided and 'has been undertaken in the spirit of the *Decree on Ecumenism* of the Second Vatican Council' (p.XX). On 21 November 1964 this decree, *Unitatis redintegratio*, was solemnly proclaimed by the Second Vatican Council. It expresses that Christ founded one church and that division contradicts the will of Christ. One of the main concerns of the Second Vatican Council was the restoration of unity among all Christians. Couto's hypothesis is that from Montreal 1963 the documents of the Faith and Order Commission reveal a major 'shift of emphasis,' whereby the question of the unity of the church in the area of faith and order has been progressively linked to the question of the unity of humankind in the area of justice, peace, and the integrity of creation. Couto claims that between these two areas there is an inter-contextual interaction. The expression for this interaction has

⁹⁸ Brandner, T., *Einheit gegeben – verloren – erstrebt. Denkbewegungen von Glauben und Kirchenverfassung*, Göttingen 1996.

Brinkman, M.E., *Progress in Unity? Fifty years of theology within the World Council of Churches: 1945-1995. A study guide*, Louvain 1995.

Chapman, M.E., *Unity as Koinonia. The Ecclesiology of the Faith and Order Movement, 1927-1993*, Ann Arbor 1997.

Couto, A.J.T., *Church & World. An historical and analytical study of the interrelationship of Church and World in the Documents of the Faith and Order Commission from 1963 to 1993. With a Roman Catholic Critique*, New Delhi 2004.

Fykse Tveit, O., *Mutual Accountability as Ecumenical Attitude. A Study in Ecumenical Ecclesiology Based on Faith and Order Texts 1948-1998*, Oslo 2002.

been 'the unity of the Church and the renewal of the human community.' His inquiry is historical and is without a detailed analysis of the conceptual configuration, the language and the discourse of the documents. In a late stage of our inquiry we received the suggestion to study the dissertation of Fykse Tveit. However, its availability proved to be a problem.

Finally, we point at ecumenical studies that take the form of either articles or monographs, on specific issues from several documents within and without the corpus of Faith and Order and which cover smaller aspects of our research object. For instance, the concept of *koinonia*⁹⁹, the issue of women and men in the church¹⁰⁰, and the BEM discussion¹⁰¹. It is true, that these writings do show detailed and profound conceptual analyses; however, it is at cross text level and not grounded in the data.

All these readings can be granted truth. They are historically, dogmatically or devotionally steered and in most cases they are not the result of conceptual, rhetorical nor of discursive interest. Our investigations might be complementary to these interpretations. Indeed, some stay very close to the texts of Faith and Order and render detailed analyses of relevant theological concepts across several documents. However, most interpretations too quickly switch into either a dogmatic, or a devotional or an historical mode. None of the above-mentioned exemplary inquiries presents analyses of the conceptual configuration concerning the interconnectedness of church and world within single documents nor do they investigate the language or discourse of the documents. By contrast, it is *our* intention to analyse a sample of three Faith and Order documents and, in doing so, apply a lucid strategy which is unique for this corpus. We have first conducted the handwork that is required prior to the actual analyses and we have given an account of our assumptions and choices. Now, the analyses of language, discourse and concepts in the three documents can be presented and, as previously explained, we will do this *without* making any pretence as to their representativeness. By representativeness, we meant the degree to which the findings from the study sample can be generalised to the entire corpus of Faith and Order documents. The results of our study only relate to the three selected texts and cannot be transferred to other documents.

In sum, our study is a distinguishing one as it, firstly, explicates our presuppositions and explains our method and approach, secondly performs an analysis of language and discourse, thirdly conducts a conceptual analysis which is grounded in the data and, finally, refrains from a classical historical or contextual reading of the documents. The result is a presentation of three configuration profiles grounded in the data, each with its own substantial, unique outcomes, according to the differentiations concerning the performative and discursive intent of the three documents and according to the differentiations within the relevant concepts.

⁹⁹ Vandervelde, G., 'Koinonia Ecclesiology – Ecumenical Breakthrough?' in: *One in Christ*, vol.29 (1993), 126-142.

¹⁰⁰ Crawford, J., 'Women and Ecclesiology. Two Ecumenical Streams?' in: *The Ecumenical Review*, vol.52, no.1, (2001), 14-24.

¹⁰¹ Houtepen, A.W.J., 'Towards an Ecumenical Vision of the Church' in: *One in Christ*, vol.25 (1989), 217-237.

2 THE LUND REPORT

2.1 A description

Lund (Sweden 1952) was the third world conference on Faith and Order¹⁰² since its formation in Lausanne (Switzerland 1927) and the first world conference following the establishment of the World Council of Churches in 1948. Since the second conference, which had been held in Edinburgh (Scotland 1937), the world had drastically changed. The war and other dramatic events such as the seizure of power by the Communists in Czechoslovakia had had a sobering influence upon earlier optimism about the church and the world, sparking a lack of confidence in the optimistic approach of Faith and Order. Dialectical theology, existential theology and the theology of the Word had arisen between the two wars and had an important influence upon the methodology of Faith and Order. It was a rejection of all liberal theology to which the ecumenical movement and its procedures were also indebted. On the other hand, there was still hope for the unity of churches. The so-called 'younger churches' in India and Asia proved this to be so with their church union negotiations. The progress they made inspired the western churches. At Lund, the churches were confronted with serious differences and divisions; but, at the same time, they showed sufficient eagerness to find a way out in order to overcome their opposition. It is generally held that Lund was of great importance for the progression of ecumenical theology.

2.1.1 *From comparative ecclesiology to a Trinitarian approach*

With P.A. Crow Jr.,¹⁰³ we discern three landmarks in the final report¹⁰⁴ of the Lund conference. The first is the change from comparative ecclesiology to a Trinitarian approach. Comparative ecclesiology had been the dominant methodology in Faith and Order for years. It was generally thought that unity could be accomplished simply by comparing differences in order to neutralise them, the so-called 'cut-and-paste' ecumenism. The preparatory document 'The Nature of the Church' is an example of this approach. However, the recent disappointing events in world history dampened confidence to such an extent that a new procedure became necessary. At Lund, this became apparent, which meant that the conference marked both a climax and a turning point in

¹⁰² References in: Chapman, M.E., *Unity as Koinonia: The Ecclesiology of the Faith and Order Movement, 1927-1993*, Ann Arbor 1997, 252-263.

Crow, P.A., Jr., 'The Legacy of Four World Conferences on Faith and Order' in: *The Ecumenical Review*, vol.45, No.1 (1993), 13-26. (copied in: Crow, P.A. and G. Gassmann, *Lausanne to Santiago de Compostella. The Faith and Order World Conferences and Issues and Results of the working Period 1963-1993*, Faith and Order Paper no.160, Geneva 1993.)

Handspicker, M.B., 'Faith and Order 1948-1968' in: H.E. Fey, R. Rouse, and S.C. Neill, *A History of the Ecumenical Movement, 1517-1968*, Geneva 1993, 145-170.

Wind, A., *Zending en oecumene in de twintigste eeuw. Handboek over de geschiedenis van zending en oecumene aan de hand van de grote conferenties en assemblees*, vol.I, Kampen 1984, 250-253.

¹⁰³ Crow, *ibidem*, 13-26.

¹⁰⁴ In: Tomkins, O.S. (ed.) *The Third World Conference on Faith and Order, Lund 1952*, London 1953, 15-38. Hereafter the report of this conference will be noted as 'the Lund report'.

comparative ecclesiology. A more Trinitarian approach was recommended: rather than to compare positions, the church should be studied ‘in close relation both to the doctrine of Christ and to the doctrine of the Holy Spirit’.¹⁰⁵ Two commitments were necessary for that. First, the starting point is to be the common faith in the one Lord. Second, unity requires the study of the different traditions in light of the one Tradition – not by comparing disagreements, but by exploring underlying theological problems. At Lund the conventional approach was replaced by the ‘Biblical Theology’ of the post-war generation, which elaborated christologically and eschatologically is: Christ as the power of the Word of God and the Holy Spirit as the eschatological inbreaking of God’s final fulfilment.

“We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery of the God-given union of Christ with His Church. We need increasingly to realise that the separate histories of our Churches find their full meaning only if seen in the perspective of God’s dealings with His *whole* people.”¹⁰⁶

Here we meet the dismissal of comparative ecclesiology, the introduction of a christo-centric based ecclesiology, and an eschatologically interpreted history.

2.1.2 Attention to non-theological factors

The second landmark is the stress that Lund put on the non-theological factors of division. It was acknowledged that in addition to dogmatic differences, there were social, cultural, political and racial factors that kept the church divided. Lund especially recommended that the issue of church institutionalism needed more attention in future studies.

2.1.3 Unity by acting together

Finally, we will mention the emphasis placed upon unity by common acts of faith. Churches ‘should act together in all matters except those in which deep differences of conviction compel them to act separately’.¹⁰⁷ This is a call to *live out* theological and ecclesiological convergences by common and reconciling actions.

“The measure of unity which it has been given to the Churches to experience together must now find clearer manifestation. A faith in the one Church of Christ which is not implemented by *acts* of obedience is dead. There are truths about the nature of God and His Church which will remain for ever closed to us unless we act together in obedience to the unity which is already ours. We

¹⁰⁵ Lund, 15.

¹⁰⁶ Lund, 15.

¹⁰⁷ Lund, 16.

would, therefore, earnestly request our Churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God.”¹⁰⁸

This change in ecumenical theology became known as the ‘Lund Principle’: unity as the concrete manifestation of Christ in the world instead of just as an abstraction.

2.1.4 From preparations to final report

Three study commissions prepared the third conference on Faith and Order. The commission on The Nature of the Church was chaired by L. Newton Flew; the chairperson of Ways of Worship was G. van der Leeuw¹⁰⁹; and Intercommunion was led by D.M. Baillie. The reports of these study groups served for directing discussions at the conference but were considerably changed by the time they reached the final report which was officially ratified and sent to the churches for discussion. Six working groups were at work during the conference. Each of them responsible for one section of the report:

- I A Word to the Churches
- II Christ and His Church
- III Continuity and Unity
- IV Ways of Worship
- V Intercommunion
- VI Where Do We Stand?

The first three sections replaced the preparatory study on ‘The Nature of the Church’, and the contents of the studies ‘Ways of Worship’ and ‘Intercommunion’ were drastically rearranged.

The third world conference on Faith and Order was held from 15-28 August 1952 at Lund and its attendance was somewhat disappointing. There were 225 delegates from 114 churches and 30 countries together with an additional 22 consultants. The Greek Orthodox Church did not even participate; but, still, the contribution from a few of the other Orthodox churches was relatively high.

At the time of the conference Archbishop Yngve T. Brilioth (Church of Sweden) was chairperson of Faith and Order and Oliver S. Tomkins from Geneva was its director. Floyd W. Tomkins (American Episcopalian) was associate secretary in America. Just after the conference J. Robert Nelson (US Methodist) became chairperson.

2.2 Thematic structure and summary of the Lund report

The Lund document contains six sections of which the first three are an elaboration of the preparatory study, ‘The Nature of the Church’, which deals explicitly with the church world relationship. In the sections four and five the topics worship and intercommunion which were prepared by two other commissions are elaborated upon. The

¹⁰⁸ Lund, 16.

¹⁰⁹ Van der Leeuw died in 1950, so he could not attend the discussion of the report of his commission at Lund.

last study section, ‘Where do We Stand?’, is a mere summing-up and a re-enforcement of the new christological approach that was laid out in the first sections. We have chosen to restrict ourselves to only analysing the first three sections of the report. We will not extend ourselves beyond this limitation as expositions of worship and intercommunion, though essential to the being of the church, are not the scope of our study. The last section has also been left aside as it only restates in brief what has already been said.

For practical and clarifying reasons we apply a slightly different ordering of the text from its original arrangement. Section one, originally called ‘A Word to the Churches’, is renamed ‘Introduction’. The second section, ‘Christ and His Church’, remains unchanged. We have divided the third study section into two parts by transferring its title ‘Continuity and Unity’ to the first part and by re-labelling the second ‘Conclusion’. The figure below shows a schematic overview of the document. With indications like 1:98 we refer to the lines 1 to 98 of the document which can be read in that part of the appendix that contains the Lund report.

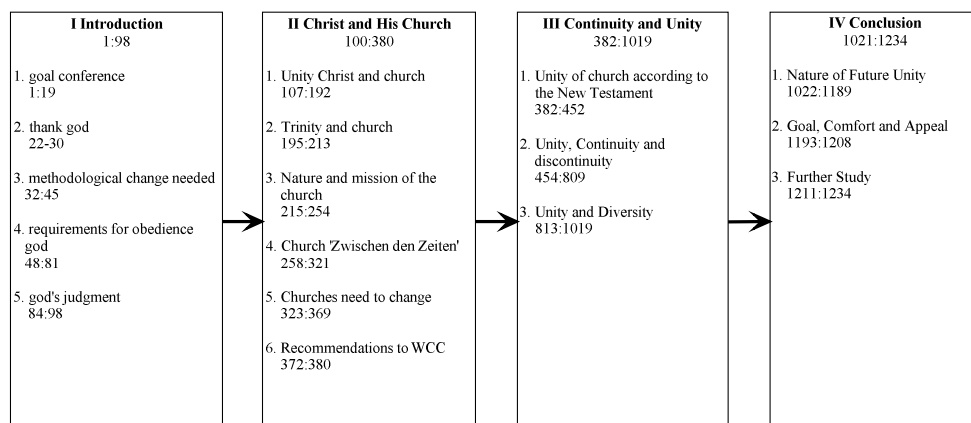


figure 8: schematic overview Lund report

2.2.1 I Introduction

The goal of the conference is explained in the introductory section: The churches gather in order to explore the already existing unity amongst themselves and to develop methods to increase this oneness. Thankfulness is expressed to God for all that he works through the churches. It is explained that the conventional comparative approach in ecumenism is the end of a road and that rather than comparing positions, churches should explore their underlying theological problems. Thus, a Trinitarian approach is needed in ecclesiology.

It is firmly stated that as unity is God's will, the churches should do much more to manifest their oneness in many different matters and that they should also seek unity in their mission to the world. We read in the first part of the Lund report that God's final judgment should convince the faithful of these requirements.

2.2.2 II Christ and His Church

The second part of the document focuses on the relation between Christ and his church. First the report states that without Christ all men and women are lost. Only Christ, who became one with us, can save humanity from sin and death. Faith in him makes us share in his final victory. After this confession, the document zooms in on Christ as the head of the church, his body. The church as a partaker in the body of Christ is called to continue his mission in the world. Although the church is one in Christ, the church on earth is divided. The document explains this lack of unity as follows:

“We believe that many of our differences arise from a false anti-thesis between the Church’s being in Christ and its mission in the world, and from a failure to understand the Church in the light of Jesus Christ as God and man, and in the light of His death and resurrection.”¹¹⁰

The rest of the second section seeks to understand the church from both its being called *from* the world and from its being sent *into* the world at the same time. From this double orientation it is already participating in the new life, but still expecting the final consummation. From this perspective, we read about the Trinity as the main object of the church’s faith. The works of Father, Son and Spirit focus upon the redemption of creation. Through the power of the Spirit, Christ proclaims the kingdom of God and guides his church. As it belongs to the nature and mission of the church to locate its citizenship in heaven, Christ has to call the faithful from the world. At the same time, however, they are sent into the world for its redemption in accordance to God’s will. By doing so Christ builds up his church as the living Temple of God. On the other side the church is also very much characterised by its existence ‘zwischen den Zeiten’. The church is a pilgrim people, judged by Christ at his final coming. The ones who prove to be faithful are granted the eternal kingdom of God. The document explains that the church essentially belongs to the new age and the new creation, despite its attachment to the old life. But, this emphasis upon its redeemed character does not release the church, the congregation of forgiven sinners, from its task of perpetual renewal.

Before indicating several areas of change, the second section recapitulates one time that only by conforming to Christ, who is inseparably related to the church as its head, can unity be achieved for, ‘Wherever two or three are gathered in His Name, He is in the midst of them.’ Obeying God implies readiness to change and the report makes an appeal to the churches to do so. Some churches, for example, neglect the proclamation of God’s Word while others do not pay attention to the sacraments or service. Areas of change are also defined as an underestimation of the prayer for oneness, racial divisions within the church, too much profanity or, on the contrary, too much devotion. It is noticeable in this respect that churches seek to learn from each other. The point of reference for the life of the church is the life of Christ himself. The second section is concluded by a recommendation to the Faith and Order Commission to study ecclesiology in the context of Christology and pneumatology.

¹¹⁰ Lund, 18.

2.2.3 III Continuity and Unity

The third section is the largest of the four examined in this survey. It deals with the question of continuity and unity. Following the arrangement set by its authors, we can discern three subdivisions. The first subdivision has as its theme the unity of the church according to the New Testament. Several New Testament qualifications are mentioned which prove to be helpful in thinking about the relationship of Christ and his people. In the New Testament one also finds marks of the unity of the church of which the most important are: one in faith, one in preaching, baptism and eucharist, one in love for brethren and world, one in mission and one in church order.

The second part of this section elaborates on the concepts of unity, continuity and discontinuity. Concerning the unity of Christ and the church we are told that as Christ is the head of the church there can only be one holy, catholic and apostolic church. Only by his presence, is the church the realm of God's redemption. All members participate in the one head, though there is some discussion about the mode of participation. It is 'in the Church under the cross that the fullness of Christ is realised'¹¹¹, the report decides, synthesising the Catholic (fullness of Christ already present in church) and the Protestant (fullness of Christ only at his final coming) type.

As for the nature of continuity, the document makes mention of both agreement and disagreement. Agreement exists about the historical continuity, the Christian life, the preaching of the Word and the sacraments as means of continuity. The disagreement concerns the question of whether continuity implies a particular form of ministerial order. New Testament references do not help in this matter for, as we read, each tradition finds warrant for its own form of ministry. The disagreement concerns the historic episcopate, in particular. Despite these differences, however, some growth together can be discerned. An approach of the ministry, in the light of a comprehensive christological and eschatological understanding of ecclesiology, is needed in order to help further the discussion. Before turning to the explanation of the concept of discontinuity, the report explicitly recommends the establishment of a theological commission to examine resources in the common history of the churches by Focusing on the 'positive discoveries there are to be made of the various levels of unity which underlie our diversities and dividedness.'¹¹²

Discontinuity is enfolded into three notions: schism, apostasy and heresy. The use, of the concept of *schism* is not clear, as it is explained to us. Does it only concern non-theological breaches or does it also refer to questions of doctrine? The different and confusing meanings indicate the need for an alternative term. As for the present report, schism is used as a mere synonym for ecclesial divisions, in general. The churches are warned not to obscure the divisions in their process of unity. Divisions are the consequence of sin in the world. While this is to be deplored, churches also have to acknowledge their guilt within it. They have the obligation, Lund states, to seek closer organic union and to be aware of the threat of new divisions. Attention is also paid to the question of whether the divisions are breaches from within or from without the church. The answer to this question depends on whether one is prepared to accept the existence of the church on both sides of the breach. The document reassures us, then, that divisions do not always imply shipwreck. All have to work on the integration of

¹¹¹ Lund, 25

¹¹² Lund, 27

life, faith and ministry, while further ecumenical research will deal with the matter of *vestigia ecclesiae*. *Apostasy* is the second mode of discontinuity. It concerns the denial of the lordship of Christ, sometimes as a wolf in sheep's clothing. God is its judge. Secularism, state absolutism and every kind of oppression are sufficient evidence of the urgency of loyalty to Christ. Churches should demonstrate more self-criticism in this respect rather than expending energy detecting apostasy within others. The final point concerns discontinuity as *heresy* which means error in doctrine that affects the life, worship and action of the church. The need of witnessing to Christ, also in this respect, is to be considered as a fruit of the responsiveness to the guidance of the Spirit. It is the responsibility of each denomination to judge heresy, without making use of secular violence.

In the last subdivision of this section, there is a treatment of the extent of the shared unity in relation to the existing divergences. We read that common faith in Christ as Lord and Saviour does not exclude differences in interpretation and practice. According to all churches, the doctrine of faith is founded upon the Holy Scriptures. Most of the churches also refer to the authority of the Ecumenical Creeds, and some possess confessional documents of their own. The document appeals for permanent study of the Christian faith in an ecumenical context. No doubt, evangelism belongs to the church, but there is also discussion about the right to proselytise among members of other churches. As for the Christian life, agreement exists on the necessity of service and love as well as the idea that a Christian's daily labour is a sacred vocation. Cultural factors colour Christianity. Regretfully, however, culture is sometimes made absolute which causes divisions amongst Christians. Furthermore, it is the task of the churches to be aware of disunifying social and cultural conditions which amplify the appeal of the church's unity. The report brings to mind that these factors actually did bring Christians together on some occasions. Next, the varying degrees of recognition among the churches is marked upon. Examples of the lack of full recognition can be seen in the requirements of re-baptism, re-ordination or a new profession of faith in case of transition to another confessional family. This full recognition is not a condition for membership in the World Council of Churches where recognising one another as serving one Lord is enough. A more general form of recognition is participation in co-operative study, common action, mission and worship.

The third section closes with confessing the already given unity with God and by making an appeal to the churches to pray for the end of time as then Christ will make an end to our separations. Until that time, it is the duty of the churches to help the one church finding visible expression on earth, even though the individual churches might differ in their understanding of the character of the unity of the hoped for church. Despite all their differences, Christians can still be one in the act of believing and hoping.

2.2.4 IV Conclusions

The concluding section elaborates on the nature of the future unity as it both comforts and challenges the churches while recommending further study. First, the section stresses once again that it is God's will that the churches are united. The authors indicate that disagreements on faith and order impede collaboration between the churches and there are some recommendations offered to the churches in order to increase unity, with reference to the so-called 'Lund Principle':

“We make these recommendations in the conviction that we should do together all that can be done together, and do separately only that which must be done separately.”¹¹³

The following recommendations are made:

- let reconciliation be part of the core-business;
- study non-theological factors which hinder unity;
- only by co-operation churches can answer modern time questions;
- co-operate with non-ecclesiastical bodies;
- careful statement and assessment;
- learn from each other and show mutual respect;
- academic exchange and ecumenism in curriculum;
- organise united study groups and councils of churches;
- take seriously the task of evangelism;
- open pulpits for ministers of other denominations;
- older churches should give room to younger ones;
- provide inter-church aid and relieve human suffering;
- speak fairly about fellow Christians;
- observe the common prayer for Christian unity.

As the World Council of Churches has been of great influence on the unity of churches, the authors thank God for its existence and for the work his Spirit performs through it. The World Council of Churches is an instrument through which God calls the churches to witness. In summary, the report describes the nature of the future unity as:

“... a visible fellowship in which all members, acknowledging Jesus Christ as living Lord and Saviour, shall recognise each other as belonging fully to His Body, to the end that the world may believe.”¹¹⁴

Jesus himself will bring his people together. The joy of that future union is already felt now and it challenges the churches to be prepared. To conclude, the report takes away the alleged opposition between the concept of the unity of the church as *organic*, on the one side, and the *covenant relationship*, on the other. Still, it admits that there is a controversy with those who make objections to the use of the word covenant between *churches*. In their opinion, Christians can only respond to God’s covenant with humanity through Christ. The report ends here and leaves this question as a recommendation for further study.

2.2.5 Schematic overview

The next figures present a schematic overview of the arrangement of each section. The performative styles that can be assigned to the text-fragments are already included here and will be explained in paragraph 2.3.1.

¹¹³ Lund, 34.

¹¹⁴ Lund, 37.

I Introduction (1:98)			
1. 1:19 goal conference	1:15	explanation about publication	explication
	16:19	motivation	explication
2. 22:30 thank god	22:26	god's gift through fellowship	gratitude
	27:30	take away worries	gratitude
3. 32:45 methodological change needed			appeal
4. 48:81 requirements for obedience god	48:52	consequences of knowing	grief
	53:72	requirement 1: acting	
		53:59 act together!	appeal
		60:72 churches should do more!	admonition
	75:81	requirement 2: unity in mission	
		75:76 unity in mission	appeal
5. 84:98 god's judgment		77:81 fail	repentance
	84:90	penitence	admonition
	91:95	mercy	comfort
	97:98	but, watch out!	admonition

figure 9: schematic overview section I

II Christ and His Church (100:380)			
1.	107:192	Unity Christ and Church	
	107:111	faith in christ implies faith in church	confession
	113:137	christ saves humanity	confession
	139:160	christ is head of church, his body	confession
	161:163	church is called to continue mission Jesus	appeal
	170:177	goal conference 2	explanation
	179:183	source differences	explanation
	184:192	goal next paragraphs (194:380)	explanation
2.	195:213	Trinity and church	no subdivision
			confession
3.	215:254	Nature and mission of the church	
	215:227	christ calls church from world	confession
	229:243	christ sends church into world	confession
	245:254	christ builds up church as temple	confession
4.	256:321	Church 'Zwischen den Zeiten'	
	261:272	church is community of forgiven sinners	confession
	274:282	coming of christ judgment and consummation	confession
	284:295	new age: already - not yet	confession
	296:299	perpetual renewal	appeal
	301:315	unity by conformity to christ	explanation
	316:321	christ is where people are in his name	comfort
5.	323:369	Churches need to change	
	323:358	areas of change	
		327:329 neglect of proclamation	appeal
		330:333 neglect of sacraments	appeal
		334:336 neglect of service	appeal
		337:339 underest. prayer for oneness	appeal
		340:342 racial divisions within church	appeal
		343:345 neglect of service	appeal
		346:349 inability to change	appeal
		350:353 neglect of service	appeal
		354:355 too much in the world	appeal
		356:358 too pious	appeal
	359:363	learn from others	appeal
	365:369	hold fast: shape of life church is shape of life christ	confession
6.	372:380	recommendations to WCC	recommendation

figure 10: schematic overview section II

III Continuity and Unity (382:809)

1. 382:452 Unity of Church according to the New Testament

382:411	Christ and his people		explanation
413:452	marks of unit		
418:420	one in faith		explanation
424:427	one in preaching, baptism and eucharist		explanation
431:436	one in love for brethren and world		confession
440:447	one in mission		explanation
451:452	one in church order		explanation

2. 484:809 Unity, Continuity and Discontinuity

458:500	unity christ and church		
461:481	christ is head of church		explanation
483:492	participation members in head		explanation
493:500	different modes of participation		explanation
503:613	continuity		
506:523	agreement on nature continuity		explanation
523:572	disagreement on nature continuity		
535:554	nt-evidence ministry		explanation
558:572	episcopate		explanation
574:584	some growth together		explanation
585:601	christological and eschatological approach ministry		appeal
604:613	recommendation: theological commission		recommendation
616:809	discontinuity		
625:722	schism		
627:637	two senses		explanation
638:645	need for alternative term schism		recommendation
647:651	divisions not to be obscured		admonition
652:653	divisions tragically		grief
653:659	divisions consequence of sin		sermon
661:673	guilt divisions		repentance
674:685	obligation organic union		appeal
686:689	new divisions		grief
691:708	breaches within or from church		explanation
709:715	breaches no shipwreck		comfort
715:717	integration life, faith, ministry		appeal
718:722	vestigia ecclesiae		recommendation
726:768	apostasy		
728:737	denial of lordship		explanation
738:740	wolf in sheep's clothing		admonition
741:743	god judges apostasy		confession
745:754	loyalty to christ		appeal
755:767	selfcriticism		admonition
771:807	heresy		
71:891	error in doctrine		explanation
792:796	responsiveness to spirit		appeal
798:809	judging heresy		appeal

figure 11: schematic overview section IIIa

III Continuity and Unity (813:1019)

3. 813:1019 Unity and Diversity

816:823	christ as lord and saviour		confession
828:859	doctrine	828:859	
		828:832	authority of scripture
		833:844	authority of creeds
		846:852	'eigen' geloofsdocumenten
		854:859	study of faith & listening
864:871	(worship and sacraments)		ap­peal
876:887	evangelism		explanation
		876:883	missionary obligation
		884:887	limits to proselytising
891:903	christian life		admonition
		891:901	service and love
		903:903	daily work is sacred vocation
906:935	cultural factors		
		908:916	culture colors christianity
		918:928	awareness of disuniting conditions
		930:935	uniting factors
939:974	degrees of recognition		ap­peal
		941:958	no full recognition
		959:964	recognition in WCC
		966:974	general form of recognition
977:1019	unity we have // we seek		explanation
		979:990	unity already / not yet
		991:994	praying for the end of time
		998:1011	different understandings of church on earth
		1013:1019	one in act of believing and hoping
			con­fession
			ap­peal
			explanation
			con­fort

figure 12: schematic overview section IIIb

IV Conclusion (1021:1234)

1. 1022:1189 Nature of future unity

1024:1027	God requires our efforts	confession
1029:1044	disagreement on faith and order impedes unity	explanation
1046:1164	list of appeals	
1046:1055	reconciliation	appeal
1057:1069	study non-theol. factors which hinder unity	appeal
1070:1080	cooperation between churches	appeal
1082:1089	cooperation with non-eccl. bodies	appeal
1091:1099	careful statement and assesment	appeal
1101:1104	learning from each other and mutual respect	appeal
1106:1110	acad. exchange and ecum. in curr.	appeal
1112:1118	study groups and councils of churches	appeal
1120:1130	evangelism	appeal
1132:1133	changing pulpits	appeal
1135:1139	elder churches give room to younger ones	appeal
1141:1146	interchurch aid and relief humanity	appeal
1152:1164	common prayer	appeal
1167:1183	thanks for wcc and its acts	gratitude
1185:1189	words and deeds	appeal

2. 1193:1208 Goal, comfort and appeal

1195:1199	goal ecum. efforts	explanation
1201:1204	joy, for JC will unite his people	comfort
1205:1208	prepare for unity!	appeal

3. 1211:1234 Further study

1212:1217	organic unity	recommendation
1218:1225	covenant relationship	recommendation
1226:1234	answering god's covenant in christ	recommendation

figure 13: schematic overview section IV

2.3 Analysis of performative styles in the Lund report

2.3.1 Spread of performative styles to the report

As we have explained in paragraphs 1.3.2.3 and 1.3.2.4, we are interested in the question of where does the document intend to take us, its readers? When reading the Lund report, one gets the impression, that the text has been rather loosely composed from various drafts, written in rather different styles. Austin en Searle have distinguished a number of types of performative language to be found at the level of words and sentences and we claimed that their distinctions could also be applied to larger text fragments. Therefore, we attempted to generate different styles or genres of speaking (*performative styles*) and then analysed their effect on the meaning of the text. In order to do so, we made use of some indicative verbs that we borrowed from Austin and Searle. This was a deductive moment in our research which enabled us to create some order within the Lund report's heterogeneous character.

We discerned nine performative styles in the report and we were able to assign them to text fragments of varying length (shown in the figures 9 to 13): 'admonition', 'appeal', 'comfort', 'confession', 'explanation', 'gratitude', 'grief', 'recommendation' and 'repentance'. We depict these styles below, and pace them with their illocutionary act and their perlocutionary object.

performative style	illocutionary act	type	perlocutionary object
<i>admonition</i>	speaker tries to keep listener from doing something	directive	listener gives up
<i>appeal</i>	speaker requests listener	directive	listener grants request
<i>comfort</i>	speaker tries to encourage listener	directive	listener is encouraged
<i>confession</i>	speaker tries to have the listener adopt his belief	representative	listener shares belief of speaker
<i>explanation</i>	speaker tries to inform listener of situation	representative	listener accepts the information of speaker
<i>gratitude</i>	speaker wants listener to participate in his thankfulness	expressive	listener participates in thankfulness speaker
<i>grief</i>	speaker wants listener to participate in his trouble	expressive	listener participates in trouble of speaker
<i>recommendation</i>	speaker advises listener to do something	directive	listener acts upon advice of speaker
<i>repentance</i>	speaker wants listener to participate in his regret	expressive	listener participates in regret of speaker

table 4: performative styles

In the Lund report, the performative style ‘appeal’ is applied to the churches in this way: a request is made upon the churches. ‘Recommendation’ concerns the WCC as a whole and indicates that the WCC is advised to do something. We also need to explain the difference between the styles ‘explanation’ and ‘confession’. They both intend to represent reality. With ‘explanation’, we are referring to assertions in the text that are based on an objective state of affairs or empirics; however, we are applying ‘confession’ to the document’s dogmatic assertions or to convictions. The other styles speak for themselves. At this point, our other observation regarding the performative styles is that both the ‘commissive’ and the ‘declaration’ type have not been utilised in the report. We chose to count the number of lines of each fragment, because one of the things we wanted to know was the density of each style, i.e. the total amount of text each style comprises in relation to the whole document as specified in percentages. We think this is indicative of the performative sphere of the report as a whole. Our counting resulted in the following list.

section	lines	performative style	number of lines
I	4:19	explanation	16
	22:30	gratitude	9
	32:45	appeal	14
	48:52	grief	5
	53:59	appeal	7
	60:72	admonition	13
	75:76	appeal	2
	77:81	repentance	5
	84:90	admonition	7
	91:95	comfort	5
	97:98	admonition	2
II	107:160	confession	54
	161:163	appeal	3
	170:192	explanation	23
	196:295	confession	100
	296:299	appeal	4
	304:315	explanation	12
	316:321	comfort	6
	323:364	appeal	42
	365:369	confession	5
	374:380	recommendation	7
III	384:427	explanation	44
	431:436	confession	6
	440:584	explanation	145
	585:601	appeal	17
	604:613	recommendation	10
	616:637	explanation	22
	638:645	recommendation	8

section	lines	performative style	number of lines
	647:651	admonition	5
	652:653	grief	2
	653:659	confession	7
	661:673	repentance	13
	674:685	appeal	12
	686:689	grief	4
	691:708	explanation	18
	709:715	comfort	7
	715:717	appeal	3
	718:722	recommendation	5
	728:737	explanation	10
	738:740	admonition	3
	741:743	confession	3
	745:754	appeal	10
	755:767	admonition	13
	771:791	explanation	21
	792:809	appeal	18
	816:823	confession	8
	828:852	explanation	25
	854:859	appeal	6
	864:883	explanation	20
	884:887	admonition	4
	891:901	confession	11
	902:903	gratitude	2
	908:916	confession	9
	918:935	appeal	18
	939:974	explanation	36
	979:990	confession	12
	991:994	appeal	4
	998:1011	explanation	14
	1013:1019	comfort	7
IV	1022:1027	confession	6
	1029:1044	explanation	16
	1046:1164	appeal	119
	1167:1183	gratitude	17
	1185:1189	appeal	5
	1193:1199	explanation	7
	1201:1204	comfort	4
	1205:1208	appeal	4
	1211:1234	recommendation	24

table 5: list of fragments and styles in the Lund report

From this table we can deduce an overview of the total number of lines per style and, thus, of its density as expressed in percentages. We can now also easily determine the frequency of the separate genres. By the frequency of a performative style, we mean the number of times the genre is being attributed to the document. This is relevant for the performative strategy of the report. In general, we can assume that the higher the frequency of the style, the more important it is in the document's strategy. Presenting the frequency of performative genres also contributes to our awareness of the alternation of styles from which we learned that the styles altered frequently. The table below shows the total number of lines per style and the density of each style expressed in percentages. It also demonstrates the frequency of the genres.

performative style	type	frequency	percentage frequency	number of lines	percentage number of lines
appeal	directive	17	25,0	283	25,8
explanation	representative	15	22,1	408	37,1
confession	representative	11	16,1	221	20,1
admonition	directive	7	10,3	47	4,3
recommendation	directive	5	7,4	54	4,9
comfort	directive	5	7,4	29	2,6
gratitude	expressive	3	4,4	28	2,6
grief	expressive	3	4,4	11	1,0
repentance	expressive	2	2,9	18	1,6
				+ 100,0	+ 100,0

table 6: frequency and number of lines of performative styles

From this overview we can conclude that 57,2% of the document consists of the representative type ('explanation' and 'confession') of illocutionary acts, that 35,0% ('appeal', 'admonition' and 'recommendation') entails the directive type, and that 5,2% ('gratitude', 'grief', 'repentance') is expressive. This means that more than one-third of the document tries to get the audience to do something (indicated by the directives) and, thus, intends to influence its readers. The report really wants to have reality changed by the readers! Even more importantly, from the representative styles throughout the whole document, 35,1% of it is not empirical, in other words: 35,1% of the text is subjective and has to do with convictions. The report is considerably confessional with respect to its information about reality for the reader.

It proved possible for us to divide our document's performative styles into three groups: Group 1 holds the genres that occur most often (according to attribution as well as to the number of lines) and consists of both the representative and directive type of speak acts. Group 3 includes the genres that are assigned less often, holding the expressive utterances. Consequently, the frequencies and total amounts of lines of the styles in group 2, are in between. In this group, we find the directives. 'Gratitude' can be attached to both group 2 and 3. The next table indicates this grouping.

group	percentage frequency	percentage number of lines	type
1	appeal 25,0 explanation 22,1 confession 16,1	explanation 37,1 appeal 25,8 confession 20,1	representatives directives
2	admonition 10,3 recommendation 7,4 comfort 7,4	recommendation 4,9 admonition 4,3 comfort 2,6	directives
2 or 3	gratitude 4,4	gratitude 2,6	expressives
3	grief 4,4 repentance 2,9	repentance 1,6 grief 1,0	

table 7: ranking of performative styles

Examining the spread of styles from the first group to the document, we can make the following observations: The performative genre ‘explanation’ includes 408 lines, 37,1% of the document. So in almost two-third of the report other (i.e. less objective) styles are applied which colour the document’s performative intent! On the level of the separate sections, we observe that the first section starts with 16 lines (from 85) of ‘explanation’, for the rest it holds other styles. Therefore, only 18,8% of the discourse of the first section can be labelled as ‘explanation’; 81,2% consists of expressive and directive genres. The second section contains 13,7% ‘explanation’ (35 lines out of 256), 62,1% of ‘confession’ (159 lines from 256) and 19,1% of ‘appeal’ (49 lines from 256). Consequently, its character is mainly an expression of beliefs and a request to the churches. In the third section, the genre ‘explanation’ is assigned to 355 lines. Other styles count 227 lines. Therefore, 63,9% of this part of the document is descriptive. This is the most objective section of the report. The final section shows that only 23 lines hold the genre ‘explanation’, 11,4%. It is not surprising that the report closes with a fragment that is mainly an appeal, 63,4% (128 out of 202). The last lines are a recommendation, 11,9% (24 out of 202).

Examining the spread of styles from the second and third group does not generate additional relevant observations. We can further determine that all sections begin with representative styles (‘explanation’ or ‘confession’), that they end with directives (‘admonition’, ‘recommendation’ or ‘comfort’)! We can also point at the role of the genre ‘comfort’. We find that ‘comfort’ follows ‘admonition’ (1x) or ‘explanation’ (4x) and precedes ‘admonition’ (1x), ‘appeal’ (3x) and ‘confession’ (1x). On one of these occasions ‘comfort’ is sandwiched by ‘admonition’. Therefore, the performative genre ‘comfort’ is mainly used to neutralise the admonitory or appealing fragments of the report.

2.3.2 Performative strategy: dedication

What do we learn from this breadth of styles? How should we interpret it? As already explained we can distinguish between two hermeneutical levels in our survey. First, there is the hermeneutics of the text on the documentary level: the performative tenor of the text. This is the *personal level* of the document, the level on which the reader of

the document (i.e. the churches) is reached. Second, there is the hermeneutics of the church itself, that is, of how the church is understood. It is of great importance to indicate whether we deal with either the logic of the text or the logic of the church. In this paragraph, we are explicitly dealing with the first level: the performative strategy of the document. In order to put all of the performative styles in some coherence, we developed the following diagram. The diagram is a product of *our* analysis and not – we state with strong emphasis – the work of the computer. We will also explain the figure.

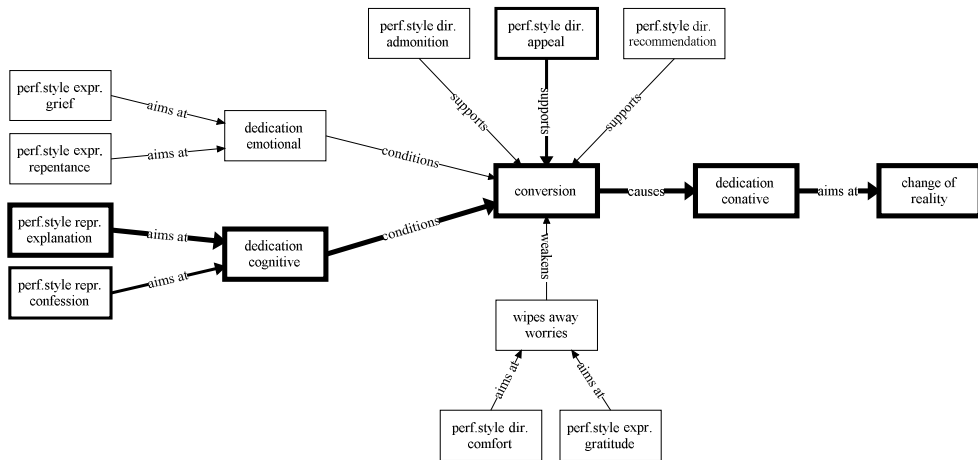


figure 14: performative strategy

What are we attempting to illustrate with this drawing? We refer to paragraph 1.4.3, in which we have described the different types of connections between the retrieved variables that we had been able to infer from the document. We would also call to mind the thickness of the arrows and the boxes which corresponds with the weight of the variable, as explained in paragraph 1.7.2. In understanding the performative meaning of Lund, it is helpful to introduce the theme of ‘dedication’. We interpret dedication as ‘applying in a complete way to a specific matter’. It is a kind of being involved or engaged in something. The variable ‘dedication’ has not been directly deduced from the document; rather, it has been derived by abstraction. ‘Dedication’ has three nominative attributes: ‘emotional’, ‘cognitive’ and ‘conative’¹¹⁵.

Emotional dedication refers to intuition. The engagement we indicate with this term is a result of non-rational deliberation, a mental state reflecting something that belongs exclusively and contingently to the mind of the subject of experience. The performative styles ‘grief’ and ‘repentance’ aim at the establishment of the same such emotional dedication of the reader of the document. By expressing her grief, the speaker wants the listener to participate in her trouble and by using the style of repentance, the docu-

¹¹⁵ This division of mind into the three great classes of the cognitive faculties, the feelings and the exertive or conative powers, was first promulgated by Kant.

ment intends to have its reader participate in the regret that is being expressed. Both styles aim at bringing the readers into an emotional state of mind by which they get involved in the case of the report. The emotional dimension of dedication in Lund is not very strong, indeed, yet it does exist. The performative styles indicate that it only comprises 2,6% (1,00 ‘grief’ and 1,64 ‘repentance’) of the total document. Although the document only has a few lines written in the ‘grief’ mode, the wording is very powerful:

“We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better *our eyes have been opened to the depth and pain of our separations...*” (48:52)

Grief is expressed with regard to the disunity among churches. The same powerful wording concerns the style ‘repentance’:

“*We share the failure* to convey the Christian message to the mass of mankind.” (77:78)

Cognitive dedication refers to the ratio. We use it in antithesis to ‘emotional dedication’. Being cognitively involved in something means that one adopts a set of beliefs or the coherence of arguments dragging one to the matter. The performative styles ‘explanation’ and ‘confession’ have this dimension of dedication as their common goal. By using ‘explanation’ the document tries to inform the readers (in our case the churches) of a certain situation in the hope they will accept this information and become involved in the case with which they have been informed. The following quotation is an example of the ‘explanation’ mode:

“There is considerable variation in the degree of recognition accorded by one Christian body to another. Within the same confessional family it is customary to regard other regional and national Churches as Christian Churches in the full sense of the word. But full recognition in many instances is not extended outside the same confessional family.” (941:947)

In the ‘confession’ mode, the report tries to have the readers adopt its belief in order to get them cognitively engaged. We can illustrate this with the following quotation:

“*We all believe* that God gives to His Church unity in a rich diversity of works of mercy, moral and social witness, and prophetic insight into human affairs. He united His Church in a love for the brethren and for all mankind which transcends every barrier of race, colour, class and nation.” (431:436)

The two styles (‘explanation’ 37,1% and ‘confession’ 20,1%) comprise 57,2% of the total report and, thus, convincingly point to the weighty meaning of the cognitive aspect of dedication which Lund exposes. In respect to the way reality is to be captured, the requested consent utilised by both ‘explanation’ and ‘confession’ mainly appeals to the mind. To a far lesser degree ‘grief’ and ‘repentance’ appeal to the intuition.

Conative dedication refers to the connection of knowledge and affect/emotion to behaviour. It is the personal, intentional, deliberate, goal-oriented, or striving component of motivation and it aims at a change of reality. With the adjective 'conative' we mean a dedication characterised by ambition, by doing or by acting. We understand conation as being a result of conversion for which cognitive and emotional dedication are both conditions. Three performative styles support this intended conversion: 'admonition' (4,3%), 'appeal' (25,8%) and 'recommendation' (4,9%). The illocutionary act of 'admonition' applied to keep the churches from doing something in the hope the churches listen, the perlocutionary object. This is pregnantly expressed in:

"The Lord says once again: 'He that gathereth not with me, scattereth'." (97:98)

The illocutionary act of the performative style 'appeal' is a request to the readers, the churches. Its perlocutionary object is to have them grant the request. 'Appeal' explicitly directs the churches, in contrary to the performative style 'recommendation', which addresses the World Council of Churches. The 'appeal' mode comprises a considerable part of the report. An example of:

"This means *that the Church is called* (italics AJS) to continue the mission of Jesus Christ to the world, so that the way of Christ is the way of His Church." (161:163)

The intended conversion is opposed by the use of the 'comfort' style (2,6 %) and the 'gratitude' style (2,6 %). Both aim at soothing the reader in order to wipe away worries. This diminishes the urgency of conversion. The illocutionary act of the performative style 'comfort' is used to encourage the readers. The perlocutionary object is that they are being encouraged. So, to a certain degree, this speak act, by providing comfort, weakens what 'appeal', 'admonition' and 'recommendation' aim at: conversion. We learn this in the following quotation:

"Yet our differences in the doctrinal and sacramental content of our faith and of our hope do not prevent us from being one in the act of believing and of hoping. For our faith and our hope are in the crucified and risen Jesus Christ, who is already working in us the purpose of His perfect will, and is already gathering up every fragment of obedient endeavour into the consummation of that purpose." (1013:1019)

The document provides comfort as it states that *despite* all differences Christ is already uniting the people.

The 'gratitude' mode has the same effect of weakening the appeal to conversion in that the document wants the churches to participate in its thankfulness for unity.

"We give thanks to the Lord of the Church for what He has wrought among us in and through our fellowship of conversation and prayer and for evidences that in several parts of the world Churches are drawing closer together. We have made many discoveries about one another's Churches and our perplexity

in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God, which we see at work in the life of the Churches all over the world.” (22:30)

Creating some coherence when combining all these performative styles, depicted in figure 14, has led to the conclusion in the next paragraph.

2.3.3 Conclusion

At the level of the logic of the text, which is part of the first hermeneutical level of our inquiry, the Lund report influences its readers in a mainly cognitive way. Therefore, it frequently uses the ‘explanation’ style and the ‘confession’ style. The performative goal of Lund is to have all readers intelligibly understood the one truth and to have them dedicate themselves to the changing of reality. The discursive modes ‘grief’ and ‘repentance’ only contribute in a minor way to the reader’s conversion. ‘Admonition’, ‘recommendation’ and, especially, ‘appeal’ support Lund’s performative intention, whereas the styles ‘comfort’ and ‘gratitude’ weaken it.

2.4 Modes of managing

When reading Faith and Order documents we became conscious of certain effects the discourse has on their readers beyond the level of mere language. In one way or another, we felt that the report attempted to fix the conceptual meaning of the text. We, thus, became interested in what we have discovered to be the discursive strategies Faith and Order employs when describing the church world relationship. The second part of the first hermeneutical level of our investigations concerns the report’s application of these discursive strategies.

Our reflection on the Lund report taught us that between church and world there is an unbridgeable gap. That is why we have asked ourselves how does the Lund report deal with the tension between the division in church and world on the one side and the pursuit of unity on the other? We have found that throughout the document, the Lund report applies two strategies in order to solve this tension. One way is by *trivialising* this ambiguity and the second way is by *anchoring* the unity. In paragraph 2.4.1 and 2.4.2 we will both elaborate on the two modes of managing this tension as well as also presenting their components. The figure below schematically shows the decrease of the tension between unity and disunity achieved by the anchoring and trivialising modes and by their respective components. The thickness of the lines of the arrows is indicative of the weight that we have attributed to the individual components.

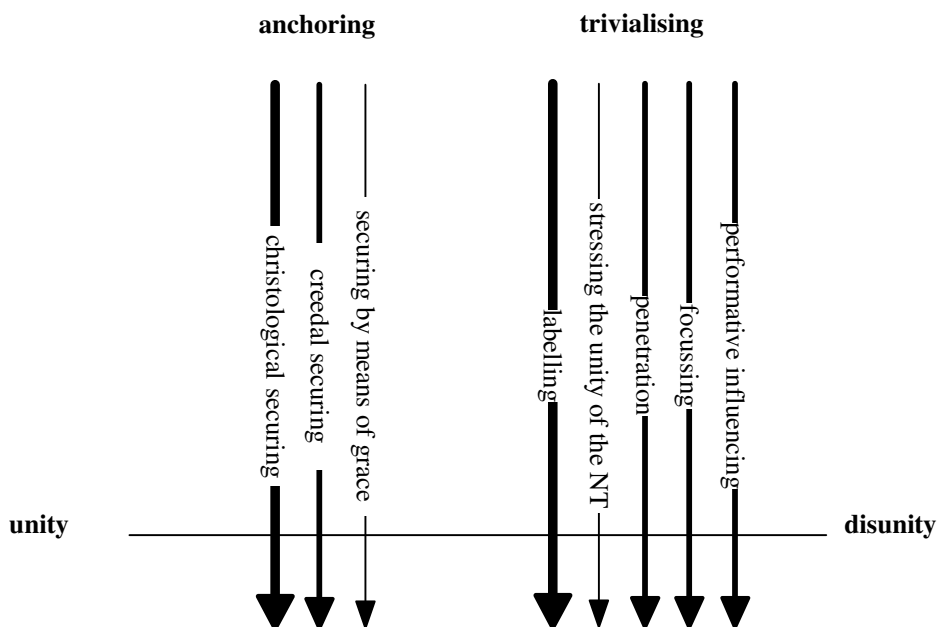


figure 15: modes of managing tension

2.4.1 The mode of trivialising

2.4.1.1 Labelling

Trivialising is first done by labelling the concepts division and unity. Labelling is the main component of the trivialising mode. We hear that disunity is indeed visible or manifest, but essentially it only exists at the surface and is only an *appearance*. Disunity is unfruitful, it is unproductive and distracts. Unity, on the other hand, though still invisible and hidden, is still present in depth and is *real*. The appreciation of unity is that it is good and constructive. This opposition ‘appearance – essence’ in the document is fundamental. The two manifestations of it are the oppositions ‘already – not yet’ and ‘acts by people – acts by Christ’. We see two meaningful illustrations of this fundamental opposition in its ‘already – not yet’ form in the following quotations. The italics indicating the opposition are ours.

“We affirm that throughout Christendom there is, *despite* divisions, a unity *already* given, by God in Christ, through whom ‘the powers of *the age to come*’ are *already* in our midst.” (979:981)

“Through the indwelling of the Holy Spirit the new age of the future is *already* present and through union with the risen Jesus Christ the Church on earth is *already* given to participate in the power of the resurrection.

The Church of Jesus Christ in history is *at once* the congregation of sinners and the new creation, for *although* it continues to live and work within the brokenness and estrangement of this world and to share in its divisions, the Church belongs *essentially* to the new age and the new creation. As such the Church is summoned to perpetual renewal, to put off the old life, and by the renewal of its mind to be conformed to Christ, looking *beyond its historical forms to the full unveiling* of its new being in the coming Lord.” (286:299)

The figure bellow shows this fundamental opposition and its relevant concepts.

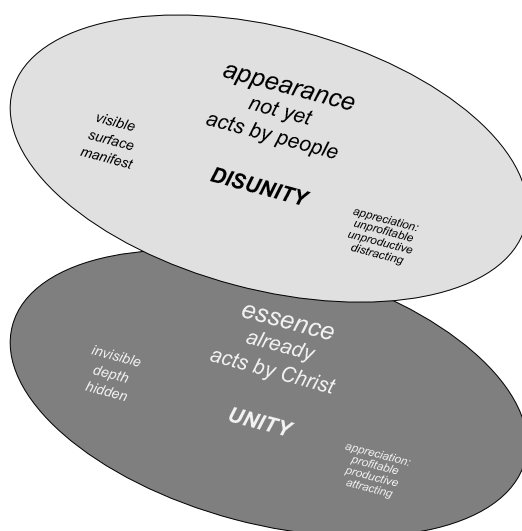


figure 16: labelling unity and disunity

It is only when we look beyond the perceptible manifestations of the church that we are able to observe its essence. The drafters of this report believe that it is possible to have knowledge of a phenomenon that is separate from the way it is cognitively received. Brokenness and estrangement are merely appearances while the real state of the church belongs to the new era. This is why the church is called to work on constant renewal and on confirmation to Christ.

The fundamental opposition of ‘appearance – essence’ is also expressed where it concerns the contributions of the people when carrying out the unification process of the church. We read that the people have the roles of witnessing, proclamation, and serving. On the other hand, we also read that the people do not look to themselves to perform the work but rather that Christ works within them. In conclusion, we read that it is not the people, but Christ, who both removes division and alienation.

“At the end of its (the Church, AJS) pilgrimage Jesus Christ, the Crucified and Risen, will come again to meet His Church in order to complete His work of

redemption and judgment. Out of all peoples and ages He will gather His own who look for His appearing and for a new heaven and a new earth, and He will consummate the union between Christ and His Church in the eternal kingdom of God.” (276: 282)

With this example, the document communicates an interventional conception based upon Christ’s eventual power in the complete unification of the church and in the deliverance of the world. The outcome is certain; after the mission of the church in the world, Jesus will come and finish the work of the church. He shall, therefore, collate all his people from all of the centuries in order to unite them within him. The actual work is, therefore, carried out by Christ; we the people, shall prepare ourselves for this event. We should look for his appearance which will bring a new heaven and a new earth. In the people and through the people, Christ works on God’s holy plan, as we read:

“For our faith and our hope are in the crucified and risen Jesus Christ, who is already working in us the purpose of His perfect will, and is already gathering up every fragment of obedient endeavour into the consummation of that purpose.” (1016:1019)

Christ uses as an instrument the people, who on their own are powerless. People may have actorship, but they are not *agens* (operating cause or force). Indeed it is God (in Christ) who is *agens*. This is explicitly expressed in the Lund report when it explains to us the meaning of the World Council of Churches:

“We believe that we should thank God for His gift in bringing into existence the World Council of Churches. We must not over-estimate its significance, but still less should we overlook the fact that in it God has given us, for manifesting our fellowship and common responsibility, an instrument which is unique in history.

God has brought us together (...). Through it God, we believe, continues to call us, in the realms of fellowship and united service, to speak the word that is not yet spoken and do the deed that is not yet done.” (1167:1189)

It is here that we learn of the instrumental meaning of the World Council of Churches’ actorship in God’s agentive acting within history.

Summarising: both the actual disunity in church and world and the effort of the people are strongly trivialised. To use a Hegelian example, history has been designed for unity and is guaranteed in Christ. *Trivializing by labelling* is, therefore, the way to remove the tension between the proven disunity in church and world, on the one hand, and the efforts of the church to become one, on the other hand.

2.4.1.2 *Stressing the unity of the New Testament*

Another form of trivializing is what we call ‘stressing the unity of the New Testament’¹¹⁶. This is supportive of the labelling component.

¹¹⁶ These examples neglect the fact that in the New Testament diverse and sometimes opposite theological visions can be found.

“All the various testimonies of faith in Christ found in the New Testament express one and the same faith, and all of them together belong to the revelation of God in Him.” (418:420)

The report states that on the surface we see that there are many variations in the testimonies; but, in fact, it is the same faith that is expressed.

2.4.1.3 *Penetration*

We can find a number of instances in the document where the readers are summoned to seek the deeper meaning of the matter. Therefore, the terms ‘penetrate’, ‘deeper understanding’ and ‘richer understanding’ play an important role. Also ‘penetration’ is supportive to the labelling component of the trivializing mode.

“But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another. We need, therefore, to *penetrate* behind our divisions to a *deeper and richer understanding of the mystery* of the God-given union of Christ with His Church.” (37:41)

It is from deep within that the truth awaits and effort is required in order to receive its light. Only by great effort can discord be transformed into unity.¹¹⁷ Evidently, resistance has to be overcome and this requires strength. The question is, therefore, to which resistance is this pointing? From the context of this text fragment we realise that when insufficient insight into the mystery remains, creating unity can be a major obstacle. Much emphasis is placed upon the role of the rational.¹¹⁸

2.4.1.4 *Focusing*

We refer to focusing as the third supporting element for labelling within the mode of trivialising.

“We propose the establishment of a Theological Commission to explore more deeply the resources for further ecumenical discussion to be found in that common history which we have as Christians and which we have discovered to be longer, larger and richer than any of our separate histories in our divided Churches. Such a study would focus not only on the hard cores of disagreement between us, but also on the positive discoveries there to be made of the various levels of unity which underlie our diversities and dividedness.” (604:613)

¹¹⁷ This is Manichaeistic. The Manichaeistic theory of salvation considers evil as something that doesn't have to be condemned or destroyed but that which should be changed in order to be used for good. Evil is a necessary existing condition for the cosmic evolution.

¹¹⁸ Is that possible: understanding the mystery? Is mystery, per definition, inaccessible for reason? Could it be that the truth has nothing to do with cognition but with spirituality instead?

If we are all looking in the right direction, then it will appear that there is more to connect us than to separate us. In other words, it is important to capture those elements from Christianity's collective past which in earlier centuries constituted its unity and which can also contribute towards creating unity in the future. Concentrating on unifying elements removes the present disunity. Unity, when seen in this light, can be viewed more as an historic concept rather than merely an ideal.

2.4.1.5 Performative influencing

Finally, on this point, we can also ascertain that rhetoric has an important function in this labelling. Thus, we can add an element from the logical level of the text. We see that the style 'gratitude' serves to positively labelling unity against the background of the unresolved problems. In spite of the worries, gratitude for the visible mercy of God in the life of the church dominates and we have attributed this style in our analysis to the following section:

"We have made many discoveries about one another's Churches and our perplexity in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God which we see at work in the life of the Churches all over the world." (26:30)

Within the context of a comparison of unity and disunity as well as the use of diverse rhetorical styles, we are also able to point out the following perception. Our document explores the field of unity and continuity within the churches as demonstrated in lines 382-613. In our analysis of the numerous paragraphs in this part of the text we have consistently applied the 'explanation' style, but for two exceptions. The overwhelming majority of the text is made up of explanation, but the massive text is concluded with both an 'appeal' and a 'recommendation'. We can conclude from this that the writers of the document have good advice to offer on unity and continuity; but, this is different as regards discontinuity. When elaborating on discontinuity, the Lund report frequently changes the applied performative styles. We refer to figure 11 where we can see this change of styles from line 627 onwards. This is exemplary of the many instances in which diversity is at stake. Thinking about disunity, the report seems to become very uncomfortable and discontinuity is experienced as being extremely disturbing.

2.4.2 The mode of anchoring

2.4.2.1 Christological securing

First, we will look at the emphasis that the document has upon the authority of Christ. We read in the lines 304-308 and in 819-823:

"We have sought to declare (...) the inseparable relation between Christ and His Church. To these convictions about the Church we are led by our faith in Jesus Christ and by our shared acceptance of the authority of the Holy Scriptures." (304:308)

“Faith in Jesus Christ as Lord and Saviour, the original simple New Testament affirmation, is confessed by all the communions here represented. This common faith allows for certain differences of interpretation and practice.”
(819:823)

Although differences in interpretation and praxis of faith are possible, all who are present confess their faith in Jesus Christ as Lord and Saviour. What is evident throughout the document is that differences are framed: unity is present within a definite entity, namely Christ. Concerning the unity of Christ and the church we are told that as Christ is the head of the church, there can be only one holy, catholic and apostolic church. It is only by His presence, that the church is the realm of God’s redemption. All members participate in the one head, though there is some discussion about the mode of participation. Thus, the report decides that it is ‘in the church under the cross that the fullness of Christ is realised’. The basis for the case is that unity is anchored in Christ who is one with the Father.¹¹⁹

There are various names, titles and attributes given to Christ in the Lund report. The majority appear to be placed into two categories that can be found in names or titles of ownership that give a high impression of Christ or in indications that give a low impression of Christ. The ‘high’ Christ is marked by the following group of codes (accompanied by the amount of times that the code could be attributed):

Codes that concern Christ’s godly legitimisation:

‘christ god’	1
‘christ son of god’	2
‘christ glory’	1
‘christ ascension’	1

Codes that place Christ above the people:

‘christ king’	5
‘christ lord’	15
‘christ priest’	2
‘christ prophet’	2

Codes that show Christ in the highest or most central position in the church:

‘christ head’	8
‘christ cornerstone’	2
‘christ builds up church’	1
‘christ rules church’	4

¹¹⁹ He has fought for unity, he has suffered for it. That this should also be a characteristic of the Church is not highlighted in the Lund report.

Codes that refer to Christ as interfering in the church:

'christ calls'	5
'christ gives spirit'	1
'christ sends'	4
'christ will'	1

Codes that refer to the work that Christ performs on the people:

'christ judgment'	4
'christ forgives'	2
'christ liberates'	2
'christ redeemer'	1
'christ saviour'	4

Codes that ascribe the final victory to Christ:

'christ final coming'	4
'christ final triumph'	2
'christ resurrection'	8
'christ victor'	3

These codes are used collectively 85 times. The 'high' Christ, thus, receives his legitimacy from his Godly origin which puts him above the people and the leadership of the church. The 'high' Christ is, for the church, its motive and He is also the saviour of humankind. Future salvation is safe within Him.

To a lesser extent we see codes which also refer to a 'lower' Christ. The codes 'Christ offer Father' (1x) and 'Christ' passion' (9x) interpret Christ's suffering as a consequence of his obedience to God, his Father. The codes 'Christ and victimised' (1x) and 'Christ man' (4x) refer to Christ's loyalty with the destiny of the people. In total, we encounter these codes just 15 times. The 'lower' Christ, thus, carries the characteristics of readiness to make sacrifices and solidarity but is proportionately lower to the 'high' Christ. This Christ is essentially mighty and acts with strength. The people are inferior to Him, that is, they must obey Him and then they will share in salvation in the end.

Does a high image of Christ imply that there is also talk of a great distance between Him and the people? We investigated this by developing codes that express the extent of this distance. At this point the relevant codes are those which concern the distance between Christ and the people and, where possible, as differentiated by believers and non-believers. What does the report show? In the report there are only 5 mentions of the removal of movement between Christ and the people, whereas, in the other 35 occurrences it is proven that there is approachability and even a certain proximity between Christ and the people. Where removal is mentioned in the text, in three out of five instances this relates to non-believers, but when concerned with proximity, this is always related to believers. Judgement and apostasy are the cause of removal: non-belief and renunciation by the people create distance and this is rejected by Christ. Removal is a mutual/reciprocal concept. In reverse, this also appears to be the case for proximity: the believers who search for Christ shall find Him, while Christ himself also

searches for the people, calls for them, sends for them, and binds them as they believe in Him. Noticeably, there are only four mentions of the general approachability of Christ and the people and in this regard it refers to the deprived, the oppressed and the lost. We shall cover this subject in more depth in a later section.

Can we, therefore, conclude that a high image of Christ apparently does not imply that there is a great distance between Him and the people who believe in Him? This is only possible when we can be certain that the high image with which we picture Him can be linked to approachability and proximity. Naturally, as this is always possible, the numerous high qualifications of Christ within a large representation are grouped both around the codes which interpret removal and around the codes that refer to proximity in substance when referring to the lower picture of Christ. But that is not how it is in the text. There are only a few instances in the document where we came across a high image of Christ that can be referred to remoteness. In all other instances, the high image referred to approachability. Therefore, our document uses the high characteristics of Christ without creating a large distance between Christ and the people.

Where does the proximity come from? In other words, who makes the movement from approachability and what are the means of approachability? Out of a mutual comparison of the quotations which use the super code 'distance x-humans <', we can see that the proximity between Christ and the people has come about due to the approaching activities by Christ, while at the same time it is also due to the proximity-seeking behaviour of the people. Actions with Christ being the actor are: 'gathering people', 'forgiving', 'delivering humans from the lordship of destructive powers', 'calling', 'sending', 'giving freedom', 'redeeming' and 'entering into being as one'. From this we conclude that there are three means of approachability: through *release*, through *collecting* and through *connection to the mission*. In the case where the people are the actors, we read about: 'faith in Christ', 'belief in Christ', 'partakers of Christ's passion and death', 'obedience to Christ', 'acknowledging Christ', 'drawing closer to Christ', 'awaiting his final triumph', 'looking for the presence of Christ', 'following Christ', 'one with Christ' and 'united with Christ'. Here, *Cognitive dedication* and *imitation* are the means of approachability. Proximity does not necessarily mean solidarity with the poor since such solidarity is rarely mentioned.

2.4.2.2 *Creedal securing*

The deep anchoring to Christ has been recorded throughout the history of the church. Creeds and confessions have had the intention of securing unity in the midst of diversity. In our document we have achieved the following example:

"In His eternal love the Father has sent His Son to redeem creation from sin and death. In Jesus Christ, God's Son became Man. By word and deed He proclaimed on earth the arrival of God's kingdom, bore away the sins of the world on the Cross, rose again from the dead, ascended into heaven, to the throne of His kingdom, at the right hand of God. At Pentecost God poured out His Spirit upon the Church, giving all who believe in Jesus Christ the power to become God's children. Through the indwelling of His Spirit Jesus Christ dwells in the midst of His Church. As Lord and King He will come again to judge the quick

and the dead and to consummate the eternal kingdom of God in the whole creation.” (199:213)

Here we can see Trinitarian confessional belief. The document explains that most of the churches refer to the authority of the Ecumenical Creeds, and that some possess confessional documents of their own. Ecumenical Creeds appeal for permanent study of the Christian faith in an ecumenical context. In short, unity is to be secured by the teaching of the church. Additionally, we have already been told that being one is God’s will. So, in the end, it is God Himself who provides anchorage in the midst of diversity. The performative style of confession is also a contribution towards the securing of unity. In the fragment from line 107-369, shown in figure 10, we see how this functions. We see three fragments there that have been placed together with a concluding segment containing a recommendation:

- 1) 107-192: confession
 appeal
 explanation
- 2) 195-295: confession
 appeal
 explanation
 comfort
- 3) 296-369: appeal
 confession
- 4) 372-380: recommendation

Repeatedly, the style ‘confession’ is used to firmly secure the basis that either precedes an appeal to the churches to overcome their diversity or that concludes such an appeal. Thus, based upon this saved unity, the Lund document also suggests a study of the church from the viewpoint of the Holy Spirit.

2.4.2.3 *Securing by means of grace*

Furthermore, there are three ‘means of grace’ which contribute to securing the Christological unity of the church: the proclamation and the sacraments of baptism and eucharist:

“While there are indications of diversity in worship in the New Testament, nevertheless the preaching of the Word and the administration of Baptism and the Lord’s Supper were everywhere marks of the Church’s unity.” (424:427)

The Lund document considers these characteristics of unity as also applicable to the current process of unification.

2.4.3 Conclusion

In short, how does the Lund report bring together unity and disunity? How does it reduce this tension? On the one hand, it does so by regulating the tension of both unity and discord and, on the other hand, it tries through its provision of the strategy of anchorage so that unity is protected, namely in the confession of Christ as Lord and Saviour. Both managing modes serve to firmly fix the concept of unity. In the following figure we see once again all the afore-mentioned and explained components as they are here placed in relation to one another.

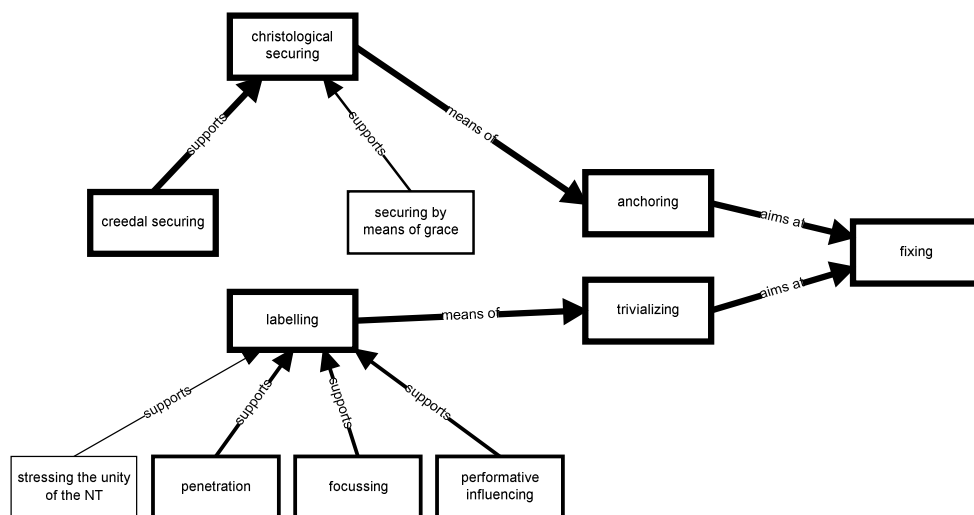


figure 17: discursive strategies

We see in this diagram that the Lund report employs anchoring and trivializing strategies in its attempt to take hold of its readership and to fix the quest for unity. The anchoring strategy consists of the mode of ‘Christological securing’ which is supported by the modes ‘creedal securing’ and ‘securing by means of grace’. The trivializing strategy consists of the labelling mode which is supported by the mode of ‘stressing the unity of the New Testament’, the mode of ‘penetration’, the mode of ‘Focusing’ and the mode of ‘performative influencing’.

2.5 Conceptual analysis of the document

2.5.1 The Trinity and the church

We will now discuss the second hermeneutic level, the hermeneutics of the church itself. The Lund report contains a number of terms which, in some instances, are consistently interconnected, but often are connected differently. Which concepts are im-

portant and how do they compare to one another? Which concepts are hidden? In short, how do we configure the Lund report?

In order to provide an answer to these questions, we have identified numerous terms in the first round of the coding. In a second research round, we have, where possible, clustered the attributed codes into higher level codes through a process of abstraction. This resulted in a hierarchy of codes which one can see in the appendix. We will now discuss the discovered concepts, their weight and the way in which they are related. We will present the conceptual configuration around four themes. First, it appears that many concepts are related to the three persons that make up God: Father, Son and Holy Spirit. 'Brokenness and restoration' is the second theme. With the third cluster we shall name the diverse aspects and functions of the church. Finally, we will pay attention to the world which has been seen as lost and to the church where, meanwhile, salvation has taken place.

The relation between Christ and the church is ontological and is often hierarchical by nature. Multiple images are used to describe this inextricable connection. We read:

"Through His Spirit Jesus Christ Himself is present in His Church. Christ lives in His Church and the Church lives in Christ. Christ is never without His Church; the Church is never without Christ. Both belong inseparably together, the King and His people, the keystone and the temple, the Head and the Body. As members of His Body we are made one with Him in the fellowship of His life, death and resurrection, of His suffering and His glory." (144:153)

This quotation is exemplary for both the characteristics of ontology as well as for the hierarchy. Christ and the church are, in theory, one. They form an ontic unity: in Christ is the church and in the church is Christ. We are expressly told that the Pauline image of the church as the body of Christ should not be used as a metaphor. Our experience of Christ's life within the church and how the church reacted to this is an ontic reality. At the same time, there is a hierarchical relationship between the two, where the church is subordinate to Christ. We have abstracted the concept of the superiority of Christ from the codes 'christ rules church' (4x), 'head rules members' (2x), 'body of christ' (11x), 'christ builds up church' (1x), 'christ gives spirit' (1x), 'christ calls' (5x), 'christ sends' (4x), 'church bride of christ' (1x), and 'christ model church' (1x).

Found in the code 'christ rules church', lower level codes are gathered together such as 'christ reigns the church', 'christ gives guidance' and 'the church is the sphere of christ's actions'. These characteristics relate to the active leadership aspects of Christ which constitute and maintain the church. This is the static and maintenance component of Christ's relation to the church. Christ himself is active in the church and by that maintenance, the Spirit also plays an important role as shown by the code 'christ gives spirit'.

The codes 'head rules members' and 'body of Christ' give the impression of Christ's sovereignty over the members of the church. This biblical image of the head and of the members of the church appears significantly often. In this case, we also come across the powerful term 'to subject' which characterizes the inferior/subordinate relationship of the church to the Lord. The head leads the members who, together, form the body of Christ. With this image a solidarity is suggested between the parties; however, this relationship can also be interpreted as the superiority of Christ. Additionally, the code

which expresses one of the characteristics of Christ as masterbuilder, ‘Christ builds church’, shows the sovereignty of Christ who is also the actor.

The codes ‘Christ calls’ and ‘Christ sends’ conceal the *dynamic* nature of the authoritarian relationship between Christ and the church. Christ pushes people to act in accordance with the will of His Father. This is explicitly where the calling of the church is at stake, with Christ as its principal. The believers are being appealed to: they are taken out of the world but at the same time are being sent out into the world.

Christ manages the church mainly by maintaining it and secondly by inciting his people. We show both the maintaining and the inciting components of Christ’s managing role in the following diagram and value its weight as high, as this concept of Christ’s managing role is referred to on numerous occasions.

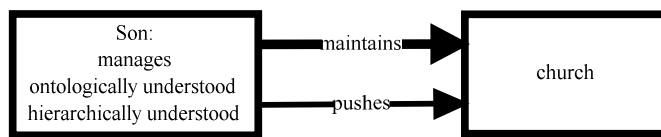


figure 18: God the Son and the church

On some occasions the Lund report makes reference to a lesser hierarchical relationship between Christ and the church. The codes ‘church partaker Christ’ (2x), ‘fellowship of Christ’ (1x), and ‘solidarity head and members’ (2x) illustrate this. They refer to small fragments of text that link Christ in a more egalitarian manner to the church. In quotations where the code is linked, ‘church partaker christ’, we recognise the notion that the church had lead a part of the life of Christ and, in turn, in the suffering and death of Christ.

Also, the code ‘solidarity head and members’ relates to the equal relationship of Christ and the church. The code ‘fellowship of Christ’ gives rise to the notion of a sister and/or brotherhood, that is a relationship within which all are on equal terms. As mentioned previously, an equal relationship between Christ and the church is only evident on a few occasions. Essentially, we find mention of subordination within the church and its individual members.

Does this all imply that ecclesiology is primarily determined by Christology? The document strongly emphasises the church’s grounding in Triune God and, in particular, we read in this report that the church should be considered from the viewpoint of the Spirit. Still, we are repeatedly confronted with the fact that the Christological component within the report receives the most attention. This, however, is recognised only up to a certain point in the document itself and we are told that in studies to follow that the pneumatological dimensions should be further researched and given more strength:

“Life in the Church rests upon the operation of the Triune God but (...) there is a special need to examine the relationship of the Church to Christ. To quote from the Report of the Theological Commission on the Church:

‘Every communion holds that the Church is not a human contrivance, but God’s gift for the salvation of the world, that the saving acts of God in Christ

brought it into being, that it persists in continuity in history by the presence and power of the Holy Spirit.” (461:471)

In this quotation we read that the church has not been founded by humans. God sought to found the church and made it grow out of the act of salvation in Christ; it is He who maintains the church through his Spirit. Theologically, the origin of the church lies in Him and, historically speaking, its origin is seen by the descent of the Holy Spirit on Pentecost. We never more articulately meet the three persons, Father, Son and Holy Spirit, than in this quotation. Their form is not clear and their roles and functions roll into one. We observe only a slight beginning of Trinitarian differentiation. When the document speaks only of God, this reference often appears to be the person of the Father. A few times the Spirit is indicated, but mostly it refers to the Son, Christ.

Comparing the passages where the function of the Father is mentioned, we reach the conclusion that God the Father is primarily referred to as the ‘source’ (10x); it is He who is the giving, sending and calling instance. He feeds the church. Further, the ‘will’ (3x) is related to the Father and must be obeyed. Then, there is the ‘ownership’ (3x): the kingdom belonging to the Father; ‘Judgment’ (2x) also lies by Him. ‘Will’, ‘ownership’ and ‘judgment’ we understand as God’s *church grounding* role. God is actor and agens in all of this and we value the weight of the Father as low. The concept of God’s church grounding role is shown in the diagram below.

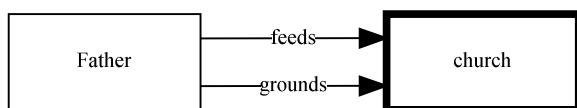


figure 19: God the Father and the church

The idea of the Spirit is primarily explained as ‘Christ in action’ (6x). In principle, the Spirit is linked to Christ; but, because God gave us his Son and worked through him, the Spirit is also ‘God in action’. Thus, the Spirit has actorship, but without being agens: ‘God’s grace at work in the world’ (line 29)

The Lund report also shows the Father and the Son as acting directly and not ‘through the Spirit’. All three persons, Father, Son and Spirit, have actorship, whereas only the Father is agens. The second aspect of the Spirit is found in ‘leading the church’ (6x). The Spirit initiates the church, renews the church, gives guidance to the church and gives the church strength.

Ultimately, and this is the third aspect, the Spirit is explicitly linked with the ‘process of unity’ (5x) of the church. We, therefore, choose to summarise these aspects in the quality ‘facilitating’ and in this we value the weight of the Spirit as low.

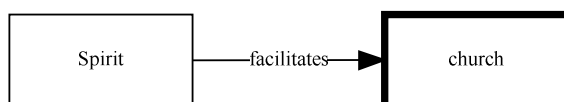


figure 20: God the Spirit and the church

2.5.2 The world, the church and its functions

2.5.2.1 Threefold restoration

‘Brokenness and restoration’ is the second theme, we stated in paragraph 2.5.1. The concept of ‘restoration’ is central in the relationship between church and world and central in the relationships of church and world with Christ. We explicitly encounter this concept five times in our document as ‘reconciliation’ and it also appears to be laid out in components. The first, and most emphasized component, concerns the reconciliation of God and His guilty people through penitence – the suffering, the death and the resurrection of Christ. We have called this component ‘devotional restoration’. We found this concept in the following quotation:

“For He, in His incarnation, death and resurrection, has entered into oneness with man in his estrangement and in his existence under the judgment of God, and by making atonement for man’s guilt has consecrated a new way in which man, reconciled with God, may live in union with Jesus Christ. Through Him God has given to lost humanity a new beginning, for in that Jesus Christ died and rose again, all who believe in Him die and rise again to a new life.” (130:137)

In the next diagram we schematically present the conceptual configuration of the work of devotional restoration: Sin causes the distortion of the relationship between God and the people (‘brokenness devotional’) which is in need of being restored (‘restoration devotional’). This restoration can be accomplished by both penitence by Christ (‘atonement Christ’) and the people’s ‘faith in Christ’.

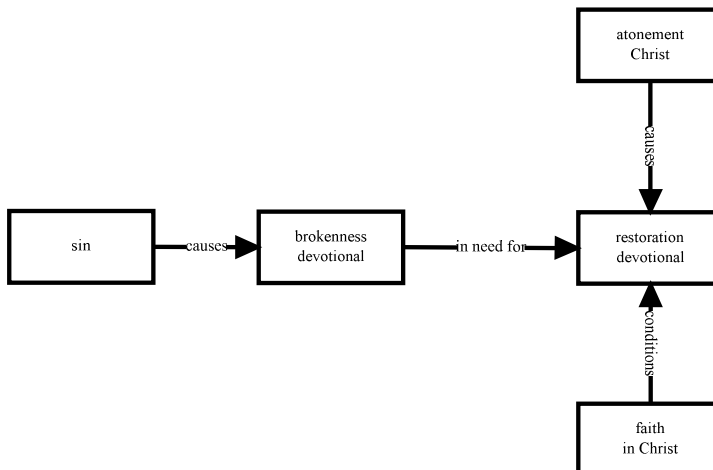


figure 21: restoration devotional

The second component of the restoration work concerns the reconciliation between humans, meaning among the people themselves ('restoration interpersonal'). This component attracts less attention. We read:

“Jesus Christ through His Word and Spirit sends His Church into the world to be the salt of the earth and the light of the world. That is, as Prophet, Priest and King He gives His Church to participate in His ministry of reconciliation, constraining it by His love to enter into His passion for the redemption of the world, and empowering it by His Spirit to proclaim the Gospel of salvation to all nations, calling them to obey the will of God in all the areas of political and social and cultural life and to live out in the divisions of the world the life of the one People of God, so that through its witness Jesus Christ is at work among men as Saviour, and brings all things in subjection under Himself as Lord and King of the world.” (231:243)

Schematically, as explained in figure 22: Christ ('Son') pushes the church to work on the reconciliation among people themselves ('restoration interpersonal'), for 'sin' has caused disunity between people ('brokenness interpersonal') which needs to be reconciled ('restoration interpersonal').

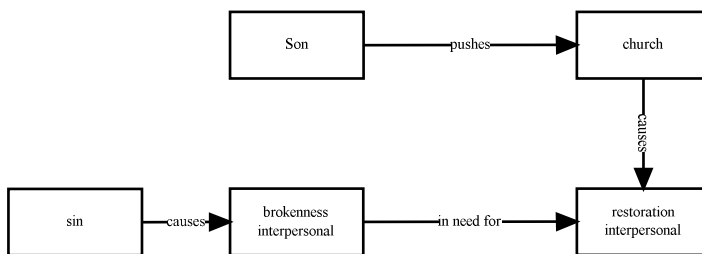


figure 22: restoration interpersonal

Frequently, within the concept 'restoration', we come across both components ('restoration devotional' and 'restoration interpersonal') *in an indirect manner*. Depending on their contexts, terms such as 'salvation', 'forgive', 'deliver justice' and 'redemption' express one of these two meanings.

We find in the Lund report, under the aspect of working towards unity, that there is still another important notion which refers to a third component of the concept of 'restoration'. The main concern of the ecumenical movement, in general, and of the Lund report, in particular, is 'unity within the Church' ('restoration ecclesial'). Most efforts concern this sort of restoration. Unity within the churches has to be the first priority on the church's agenda and, therefore, we also notice that this code has a high density.

It can be said that the unity of the churches has its grounding in the unity of Christ and that it is God's will; therefore, the stakes are high. At the same time, this unity is elaborated upon in a practical way. The report expresses:

“...the conviction that we should *do* (italics ours) together all that can be done together, and do separately only that which must be done separately.” (1039:1041)

The quoted phrase is known simply as the ‘Lund Principle’. Unity manifests itself through its concrete, visible and natural stature as ‘organic union’ and ‘visible fellowship’ as we hear in the following text fragments:

“We wish to call attention to the obligation to seek closer organic union...” (674:675)

“... the nature of the unity towards which we are striving is that of a visible fellowship in which all members, acknowledging Jesus Christ as living Lord and Saviour, shall recognise each other as belonging fully to His Body, to the end *that the world may believe.*” (1195:1199)

The faith of the world is the aim of unity and therein lies its salvation. In addition to this *synchronic* component, unity also has a *diachronic* (‘continuity’) aspect: through the working of the Spirit there is a continuous apostolic movement in history. The report also distinguishes therein between the continuous work that Christ carried out and the constant forms of being of the church throughout history. Both of them are at stake when talking about the continuity of the church. The documents expresses this as follows:

“All agree not only upon the continuity assured by the constant action of the risen Lord through the Holy Spirit, but also upon the value of some form of continuity in history, assured by some means under the action of the Holy Spirit. All would emphasise the apostolic continuity of Christian life within the Christian community of men and women, redeemed by the one Cross of Christ, seeking to follow the example and teaching of the same Master and inspired by the continuing presence of the same living Lord.” (508:516)

The consensus rests on this point: the church is a historically recognisable movement that follows the example of the Lord. That is, the cross is the way through the depths; it is the way for the few. However, this is not examined further. We can read:

“The continuity of the Church is based upon the fact that Christ is her Head and that, therefore, there is but one holy, Catholic and Apostolic Church, which has not only received the promise of Christ that ‘the gates of hell shall not prevail against it’, but also receives, as partaker of His resurrection, the earnest of her future triumph. The Pauline image of the Church as the body of Christ is no mere metaphor, but expresses a living reality.” (476:484)

The very first recommendation in the Lund report refers to the loving relationship within churches and groups. Reconciliation is first a task for your own congregation. It is not insignificant that unity within the World Council of Churches is placed in the

service of the ministry of reconciliation. The Lund report tells us that the World Council of Churches is a community of reconciliation *par excellence*.

“We believe that the deliverance of this world from its religious disunion and bitter secular feuds can be achieved by Christians capable of presenting the practical challenges of Christian love to the self-interest in Churches and groups, and able to persist without the visible and immediate expectation of success. It is the task of Christian communions to make known the call of God to their members to this ministry of reconciliation and to sustain them by bringing to them in their courage and loneliness the fellowship of the faith.” (1046:1055)

The question that should now be asked is against which background should great emphasis be placed in order to achieve unity. This is the discord, the ‘brokenness ecclesial’. It is shown as being problematic and is, therefore, the self-explanatory background of the search for unity. The document is aimed at neutralising the disunity within the Christian family. Nothing seems to justify disunity. The primary goal is: we must be one! Disagreements about belief and church order only hinder the unity which is a holy order of God’s will. The disunity the Lund report is talking about concerns the *divisions within the church* as much as the *breaches from the church*. This disunity also often concerns the teaching, the sacraments and the ministry. In short, it concerns questions of faith and order:

“In making recommendations that we hope will be effective without raising disagreements of principle, we yet recognise that all our working together is in greater or less measure impeded by the divisions among us created by our disagreements on faith and order.” (1029:1033)

Influences and causes from both within and without play a role, Lund expresses:

“Some divisions arose from vital matters of Christian truth and life, others from impatience on the one side, and lack of understanding and vitality on the other-the refusal of a Church to reform itself or to meet new spiritual demands made upon it by its people and its historical situation. Sometimes divisions have occurred by the joint action of ecclesiastical and secular powers, issuing in persecution. There are also divisions which do not fall easily into these classifications and which are due in the main to social, cultural or racial tensions.” (664:673)

There is no further discussion of these influences and their causes in the document. Neither is it indicated whether or not such doctrinal or moral considerations justify such separations or not. We can conceptualise this ecclesial component of the brokenness-restoration concept as follows: Sin causes by means of powers within the church and by secular powers breaches within and from the church (brokenness ‘ecclesial’). This brokenness is in need of restoration and the report expects that this will promote faith in Christ by the world. This is depicted by the diagram below:

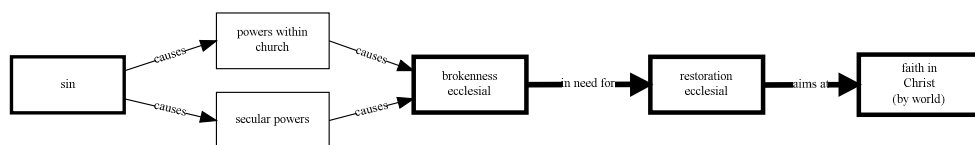


figure 23: restoration ecclesial

Additionally, the disunity in the world ('brokenness interpersonal') causes the creators of the Lund report to worry, although to a lesser degree. We find this observation confirmed when we further investigate the concept 'recognition':

"There is considerable variation in the degree of recognition accorded by one Christian body to another. Within the same confessional family it is customary to regard other regional and national Churches as Christian Churches in the full sense of the word.

But full recognition in many instances is not extended outside the same confessional family. For example: (1) Some Churches do not usually extend to others outside their tradition the right of participation in their sacramental life. (2) When a member of one Church in good standing desires to transfer to another communion, some Churches require re-baptism or a new profession of faith. (3) When a minister desires to transfer from one communion to another, some Churches require reordination. Membership in the World Council of Churches implies a measure of recognition in that the Churches recognise one another as serving one Lord. But differences of faith and order still exist and membership in the Council does not imply that one Church must regard all other members as Churches in the full sense.

A more general form of recognition is extended, on the other hand, by the very fact of joining, in mutual respect, for the study of differences, engaging in co-operative endeavour in Christian action and missions, and occasionally gathering in common worship. In these and other ways Christians recognise one another as belonging to the Body of Christ and pray that they may grow by God's grace into greater unity and more complete mutual recognition." (941:974)

From the above passage we can see that recognition follows along the usual confessional lines; but apart from this, there is no mention of full recognition. Diverging opinions on the sacraments and ministry are serious obstacles and, thus, we again meet criteria that belong to the inner sphere of the church: issues of faith and order. Even if some form of recognition is extended, it is regarding study, missionary actions and worship – again, interior themes. The starting point of recognition is consensus on inner-ecclesiastical matters, not the will or call to make the world better. The opposite is also true since outside of these questions there are obviously no just forms of non-

recognition. It is not the needs of the world, but confession and church life that are the primary grounds for unity. In conclusion, there is a visible perception of the relationship between culture and religion, the report explains:

“We recognise that Christianity makes itself at home in various cultures and takes a colouring from them. We believe that every nation will bring its tribute to the common treasury of Christian faith and life. Christianity is never to be equated with any culture, however, for it has a spirit of its own which always transcends social, political, and cultural conditions. The Spirit creates unity, while one of the causes of division lies in treating as absolute cultural factors which are only relative.” (908:916)

We can see that in this ontotheological viewpoint the spirit of Christianity is seen as an absolute, while the culture is relative. Belief and society are being divided.

We can depict the threefold need for restoration as follows: Christ’s atonement brings about ‘restoration devotional’ which is the main focus of the Lund report and it contributes, by way of example, to ‘restoration interpersonal’. Indeed, just as Christ made a sacrifice to the people in order to be reconciled with God, the people shall also be reconciled with each other and, therefore, give everyone their freedom. Ecclesial unity (‘restoration ecclesial’) aims at establishing faith in Christ, which is the condition for ‘restoration devotional’. Again, the thickness of the lines indicates the weight of the components and their relationships.

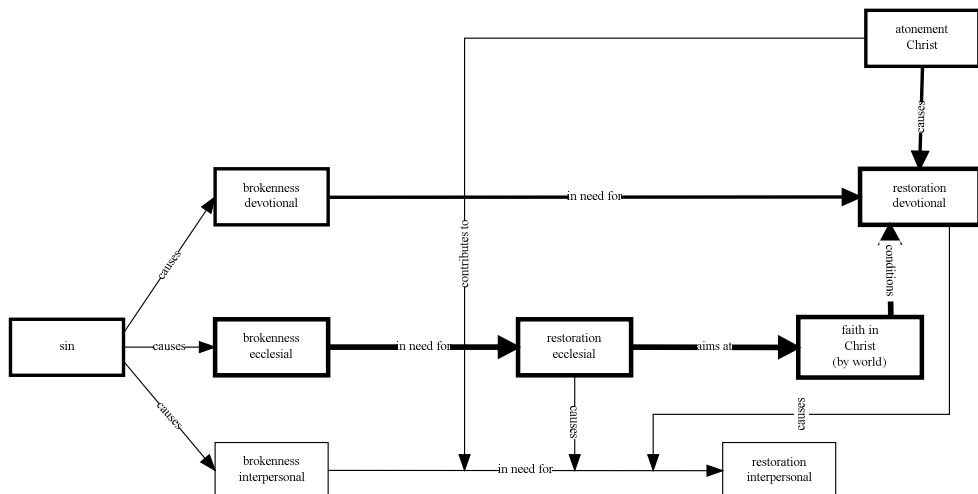


figure 24: threefold restoration

2.5.2.2 Church ad intra: community building

Whenever we look at the diverse aspects of the church, then it appears that there are two environments that can be distinguished: the reach of the internal household and that of the external relations. It is possible for us to look at these different environments within this same report from different viewpoints.

The document pays attention to *aspects* of the church that are directed inward. We associate the internal range and the internal life of the church with the notion 'ad intra'. We have attributed the code 'church functions internal life' 14 times. Under this viewpoint we can distinguish functions concerning *worship* and *confession*: the profession of faith, preaching the Word, worshipping, administration of sacraments and corporate prayer. The function *church order* concerns the internal organisation of the church.

With the code 'church – attributes ad intra' (11x) we can identify the inward-oriented *characteristics*. Here we come across 'fellowship' and 'congregation' as social characteristics which interpret the church as an association; and the religious characteristics, 'temple', 'called from the world', 'community of forgiven sinners', 'communion sanctorum', and 'realm of redemption' which interpret the church as a 'safe haven'.

In different parts of the document, the creators of the Lund report mention areas where unity between the churches can take place. The code 'unity shapes ad intra' (11x) refers to the viewpoint that the inner ecclesial possibilities can be unified. On the subject of confession and worship the following codes have been attached: 'apostolic continuity', 'consensus in doctrine' and 'common worship'. On the subject of working together and recognition, we hear about 'inter-church aid', 'interchange in theological education', 'ministerial hospitality', 'recognition', 'mutual reconciliation', 'profit from each other', 'interrelated teaching' and 'discover common history'. These are all notions which accentuate the aspect of mutuality, meaning the church must use its internal sources to greater effect.

Where the report gives concrete *recommendations* for change, in text fragments coded by 'duty churches' (20x), it appears that change is only meant for the sake of its own community. An example of this would be a fragment coded by 'learning more from the traditions of others':

“We think that we can profit by learning from each other’s characteristic habits and methods and cultivating an appreciation of their values, not rejecting what may be profitable because it belongs to another tradition.” (1101:1104)

Where obtained *results* that are coded by 'unity advance' (5x), are being summed up, we read about 'ecumenical cooperation', 'growth of mutual understanding', 'increasing unity', 'progression in ministry' and 'uniting churches'. These are all results which advance institutional unity.

The document also indicates the *shortcomings* of the churches which create or maintain the mutual discord. Under the viewpoint of its internal household, coded by the super code 'disunity shortcoming church internal' (12x), the church is blamed for: 'lack to meet spiritual demands', 'neglect of sacraments', 'racial divisions within the church', 'too much in the world', 'tradition of establishment', 'underestimation of prayer for oneness'.

From the above guidelines we can see that for the creators of the document the following aspects are of some importance to the internal church, and we are also able to place them in three categories: ‘worship’, ‘confession’, ‘spirituality’, ‘sacraments’, ‘ministry’ and ‘church order’ concern the *organisation* of the church. ‘Association’ (social) and ‘safe haven’ (religious) are two *characteristics* whereby the church is typified. And, lastly, ‘synergy’, ‘mutual recognition’, ‘mutual reconciliation’, ‘movement’, and ‘no racism within the church’ are the characteristics of its *attitude*, according the creators of the Lund report.

This internal aspect of the church points towards what we call its function of ‘community building’. That is, organising commitment among fellow Christians and with God. This function contributes to two ‘ad extra’ specific functions which we label as ‘exposure’ and ‘service’ and which we will now take a look at.

2.5.2.3 Church ad extra: exposure

We indicate the external range, that is, the external life of the church with the notion ‘ad extra’. ‘Proclamation’ is the announcing function of the church to all people. Where our document speaks of ‘speaking to the world’, ‘conveying the message to mankind’, ‘proclamation of the gospel of salvation’, and ‘evangelism’, it expresses this ecclesial activity. For the more specific liturgical function of the sermon, the term ‘preaching’ is used. ‘Proclamation’ refers to announcing publically the Christian gospel with the aim of spreading the word and creating faith all over the world. Proclamation is the most important aspect of the wider concept of ‘mission’ for which we found reference six times. Here we offer one example:

“In the New Testament the mission of the Church and the unity of the Church are deeply related. Christ called His apostles that they might be one and that He might send them forth to accomplish His mission in the world. He prayed for their unity that the world might believe. It was in obedience to this missionary task...” (440:445)

In the idiomatic usage of the report, ‘mission’ is the task of the church in the world by following the path of Jesus, and it is, in principle, related to ‘proclamation’. On three occasions the text gives rise to the notion that other functions can also come under ‘mission’, although there is never any concrete suggestion given. We quote one:

“... that the Church is called to continue the mission of Jesus Christ to the world, so that the way of Christ is the way of His Church.” (161:163)

The term ‘witnessing’ (10x) works hand in hand with ‘proclamation’ (8x) and ‘mission’ (9x). The document utilises ‘witnessing’ in the sense of ‘testifying’ and ‘confirming’. This term refers to standing up for Christ and to show who he is. It concerns an activity or attitude that is directed to the outside and is not only about the ‘diakonia’ function of the church, as we understand from the following fragment:

“... calling them to obey the will of God in all the areas of political and social and cultural life and to live out in the divisions of the world the life of the one

People of God, so that through its witness Jesus Christ is at work among men as Saviour, and brings all things in subjection under Himself as Lord and King of the world.” (238:243)

These words tell of a total surrender to Christ which extends over the whole of life, whereby the goal is only about bringing all people to Christ and not so much the other way around: bringing Christ to the people. Witnessing is not about placing oneself next to the submissive.

The terms, ‘proclamation’, ‘mission’ and ‘witnessing’ are, to a great extent, mutually interchangeable and they indicate the exposing function of the church. This function mainly aims at bringing the world under the sovereignty of Christ and, in doing so, saving the world. We label this dimension or concept as ‘exposure’.

2.5.2.4 Church ad extra: service

Within the viewpoint, which we have indicated with the code, ‘church-functions diakonia’ (13x), the concept ‘diakonia’ or ‘service’ is highlighted with reference to sections in the text which convey notions such as ‘love for brethren and all mankind’, ‘co-operative endeavour in Christian action’, ‘concern for the sheep without a shepherd’, ‘to be the salt of the earth and the light of the world’, ‘to do the deed that is not yet done’, ‘service’, ‘action’ and ‘relief of all kinds of human suffering’.

The code ‘unity shapes ad extra’ (5x) also brings our attention to this concept in places where it points to terms such as, ‘co-operation outside the church’ and ‘united service’ which are functions that the church can collectively undertake. Under the viewpoint of shortcomings, ‘disunity shortcoming church external’ (7x), we list ‘acting separately’, ‘neglect of service’ and ‘too pious’. We learn from the contexts of these terms that the report attaches value to concepts such as ‘action’, ‘service’, and ‘attention for deprived and oppressed’.

When we look at the document’s summary of the produced results of the quest for unity (coded by ‘unity advance’), we don’t find any relevant notion regarding the serving function of the church – nor when we look at the duty of the church (‘duty churches’). ‘Love’, ‘concern’, ‘relief’, ‘attention’, ‘action’ and ‘co-operation with outside’ are the underlying aspects of ‘diakonia’.

In the figure below we show the relationships between the church functions, community building, exposure and diakonia:

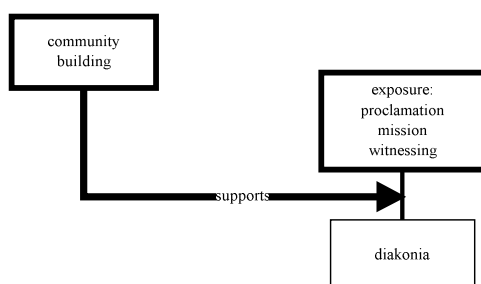


figure 25: church functions

Community building is supportive to the exposure and diakonia functions of the church. In other words: when it is internally in order, the church has actorship and can proclaim, witness, be missionary and serve the world.

2.5.2.5 *The world: broken and lost*

Our document sets the contrast between the church and the world as razor sharp. Against the ‘divisions of the world’ stands ‘one people of God’; against the ‘lordship of the powers of destruction’ stands ‘Christ as Lord and king of the world’. Church and world appear indeed to be two distinguishable realms, but cannot be easily separated. In defining the scope of the world, the document utilises qualifications such as ‘powers of destruction’, ‘brokenness and estrangement of the world’, ‘divisions of the world’, ‘religious disunion and secular feuds’, ‘problems of the world’, ‘needs of the world’, and ‘needs of mankind’. These terms are only highlighted in a few places, as for instance in the following fragment:

“... new migrations of population, the redrawing of political boundaries, state antagonism and persecution, the assumption by the modern state of responsibility for education and social work, and the achievement of national independence by countries in which the Churches were founded by Western missionary expansion.” (921:926)

and in:

“In the terrible political and ideological struggle which divides mankind today, we impress on all Christians the need for careful and accurate statement as to facts, whether in their own sphere of the world or in the other one, and we ask for honest appreciation and just criticism of whatever is good or evil in either way of life as it is being lived.” (1091:1096)

Nevertheless, the document is by no means explicit, factual or concrete on this point nor does the context of the document help us here.

Though the church is a ‘corpus mixtum’ (there is also brokenness in the church), we encounter, in principle, ‘the chosen’ within it. The world, on the other hand, is generally considered to be lost. Reality is divided into a Christian and a non Christian world. ‘Called from the world and sent into the world’ and ‘in the world but not of it’ are two characteristic formulas for the ambivalent manner in which the church as the gathering of liberated people is compared to the world. The world, as such, contains no truth and is even deemed sinful. People outside the church offer no salvation to each other.

According to the Lund report, in order to be released, people must listen to God and believe in Christ which means that they have to be brought within the reach of the church. ‘Proclamation’ and ‘witnessing to the world’ aim to achieve that. In the report, the release of the people within the church is denoted as ‘salvation’, ‘forgive’, ‘redemption’, ‘deliver justice’, and ‘gather out’. The chosen shall save those who are not yet redeemed. So, in the Lund report, atonement is not a matter of fate, but is one of faith. Therefore, the world is first and foremost an area of mission, not a workplace nor a sacramental reality. Notions that convey the idea of making the world whole are en-

countered only in a very limited measure. The world needs to be brought to belief, we read:

“In summary, the nature of the unity towards which we are striving is that of a visible fellowship in which all members, acknowledging Jesus Christ as living Lord and Saviour, shall recognise each other as belonging fully to His Body, to the end that the world may believe.” (1097:1099)

2.5.2.6 *The church: the chosen*

Throughout the document the church is shown as the chosen part of humankind. We are told that the church is held in high regard:

“The Lord Jesus Christ, through His Word and Spirit, calls His Church from the world. He forgives sins, delivers men from the lordship of the powers of destruction and gathers out of this broken world the one People of God, the community of the justified and sanctified whose citizenship is in heaven and whose life is hid with Christ in God.” (221:227)

‘People of God’ or ‘Children of God’ are the exclusive names for the chosen ones. The Chosen are they who believe in Christ.

“At Pentecost God poured out His Spirit upon the Church, giving all who believe in Jesus Christ the power to become God’s children.” (206:208)

The report utilises New Testament concepts which strengthen the perception that the gathered multitude formed by the church has merely been taken out of a larger group:

“Christ is the Head and He unites all believers in Himself. By the indwelling of the Holy Spirit the redeemed are united into a body, in the world but not of it, as a ‘people of God’s own possession’, who share in common the gifts of the one Spirit. Since the Church is a fellowship in the Holy Spirit it follows that it is a *communio sanctorum*, a company of the sanctified-forgiven, justified by faith, and born anew in Christ.” (404:411)

We read in this quotation the following indirect and hidden New Testament references:

Christ is the Head

Ephesians 4,15: “... we are to grow up in every way into him who is the head, into Christ...”

Ephesians 5,23: “...Christ is the head of the church, his body...”

Christ unites all believers in Himself

Galatians 3:28: “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.”

Ephesians 1,8: “... to unite all things in him...”

In the world but not of it

2 Corinthians 10,3: "For though we live in the world we are not carrying on a worldly war..."

Especially the first letter of John in its whole elaborates on this concept.

A people of God's own possession

1 Peter 2,9: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light."

Fellowship in the Holy Spirit

2 Corinthians 13,14: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

Communio sanctorum

Saints are frequently mentioned in Acts, Romans, Corinthians, Ephesians, Philippians and Colossians referring to God's beloved (Romans 1:7).

The sanctified-forgiven

In this combination we meet this concept not literally as laid out in the New Testament. Individually, however, the important words 'sanctified' (Acts, Romans, 1 Corinthians, Hebrews and 1 Peter) and 'forgiven' (Gospels, Acts, Romans, 2 Corinthians, Colossians, James, 1 John) do come forward.

Justified by faith

Romans 3,28: "For we hold that a man is justified by faith apart from works of law." We also find in the Galatians letter some reference to this concept.

Born anew in Christ

John 3,3: "You must be born anew."

Being born anew is related to the Spirit: (John 3,8: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with everyone who is born of the Spirit.")

1 Peter 3 relates this notion to Christ: "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead..."

Even this exclusive church vision, however, does not exclude strategic alliances with non-believers, we hear:

"We believe that the needs of our modern world call for closer fellowship and co-operation between those who serve God and their fellow-men in the offices and specific activities of the Church and those who, consciously or not, serve God and their fellowmen in other ways." (1082:1086)

The exclusive character of the church is valid today as it will be in the future, for at the end of time Christ shall return and "Out of all peoples and ages He will gather His

own". (line 279) It is in the future that the victory lies and it is there where there will be no talk of despair, nor of a quest. There are four codes that altogether appear 13 times and which lead to fragments of text that convey this triumphant witness: 'Christ final triumphant', 'Christ final coming', 'future age' and 'future triumph church'. Consequently, we register the following descriptions concerning Christ's triumph:

"consummate the kingdom of God" (212:213)

"complete his work of redemption and judgment" (278)

"coming in glory" (498)

"return in glory" (989)

"final triumph" (90)

"consummate the union between Christ and his church" (281:282)

"already participating in the power of the resurrection" and "looking beyond its historical forms to the full unveiling of its new being in the coming Lord." (286:299)

"promise of Christ" and "future triumph" (477:481)

Along the same lines as the previous aspect, the document also implies that the church has a universal truthfulness for all problems:

"We believe that it is God's will that we should be united, and we see in the urgent problems and the desperate needs of the whole modern world new calls and opportunities to hear the unifying Word of God." (1024:1026)

We come across a double motive for the unity of the church. On the one hand, God wants unity but, on the other, the problems of the world are a catalyst for attempts to become united which means that they challenge the church to be one. The church is the rock in the surf, against which the waves of evil violently crash. The idea of the church itself as a 'corpus mixtum' is evident, even though each time it is pushed into the background since the church, in fact, already participates in the new future due to its solidarity with Christ. This is clearly expressed in the following fragment:

"The Church of Jesus Christ in history is at once the congregation of sinners and the new creation, for although it continues to live and work within the brokenness and estrangement of this world and to share in its divisions, the Church belongs essentially to the new age and the new creation." (290:295)

In this consequentialistic idea of the church (unity originates from misery), the church and, in particular, the World Council of Churches, is an instrument of God with regard to 'fellowship' and 'responsibility'. Thus, we read:

"We believe that we should thank God for His gift in bringing into existence the World Council of Churches. We must not over-estimate its significance, but still less should we overlook the fact that in it God has given us, for manifesting our fellowship and common responsibility, an instrument which is unique in history.

God has brought us together in years of war and occupation, in prisons and camps, in areas of orphan missions, and for works of relief and reconstruction. In many quarters we have been brought nearer to each other by a rediscovery of the full message of the Gospel, of the Church, its worship and sacraments,

and its service to the world. New forms of Christian community life have sprung up within various denominations. They are the promising signs of the ongoing renewing and uniting work of the 'Spirit throughout Christ's Church Universal.'" (1167:1183)

This is an interventionistic view of God's actions and of events in the world: God originated the ecumenical movement in which the universal church displays itself. The church's successes can be seen through God's actions.

2.5.3 Conclusion

The Lund report influences its readers mainly in a cognitive way. The performative goal of Lund is to have all readers intelligibly understand the one truth and to have them dedicate themselves to the changing of reality. Only for a small part do the discursive modes 'grief' and 'repentance' contribute to the reader's conversion. 'Admonition', 'recommendation' and, especially, 'appeal' support Lund's performative intention, whereas the styles 'comfort' and 'gratitude' weaken it. As for the managing modes, we stated that anchoring and trivializing ones can be distinguished, each with their different components. In interpreting the unity concept ('restoration ecclesial') of the Lund report, we can state that unity is considered to be institutional unity, which means that the church is depicted as a centrally directed multinational. We read that unity aims at getting the world to believe (line 1199) and that is why it is so important to do things together, as much as possible (the 'Lund Principle', 1039:1041) as illustrated by the recommendations given on pages 34-37 of our document: let reconciliation be part of the core-business; study non-theological factors which hinder unity; only by cooperation can churches answer modern day questions; cooperate with non-ecclesiastical bodies; careful statement and assessment; learn from each other and show mutual respect; academic exchange and ecumenism in curriculum; organise united study groups and councils of churches; take seriously the task of evangelism; open pulpits for ministers of other denominations; older churches should give room to younger ones; provide inter-church aid for the relief of human suffering; speak fairly about fellow Christians; and, lastly, observe the common prayer for Christian unity. Except for 'careful statement and assessment' and 'take seriously the task of evangelism' these recommendations aim at an enlargement of scale and they cause churches to overstep one another's directions. So, the document clearly starts at the organising of internal unity and does not choose to take the path towards unity by looking outside of the church.

The church, by its exposing function and by its dynamic role as a pilgrim people, rescues others from the world by ensuring that they no longer fall under the judgment, but that they have entered into the reach of the church where they can find a safe-haven. First and foremost, when reconciled with God and with one another, the church even goes forth, where possible, together with non-believers in the work of reconciliation by its service to the world.¹²⁰ Nonetheless, the many and diverse powers of secularism are a major threat to the church.

¹²⁰ We encounter the static dimension of the church (safe haven) by the code 'church attributes ad intra' (11x). Underlying codes are: 'church called from the world', 'called from world', 'church is holy', 'communio sanctorum', 'church is realm of redemption', 'community of forgiven sinners',

By carefully synthesising the previous accounts we can present an integrated scheme of relevant concepts, as shown in figure 26: integrated scheme of relevant concepts. The dotted box enclosing the variables 'community building', 'exposure' and 'diakonia' indicates that the document does not allow for the relating of single variables within that box (or better: the provisional concepts in this stage of inquiry) to other variables, but that all enclosed variables are related to a certain variable outside the box as connected by an arrow.¹²¹

To a great extent, the church seems to be understood as the chosen part of humankind. Its unity is God's will and it is urged on by the problems of the world. The final triumph of the church in the consummation of the kingdom of God is indeed in the certain future. For this exultant perception, the document brings up many New Testament references. Yet, this exclusiveness still leaves room for strategic alliances with non-believers in serving God and humanity. Both the church and the World Council of Churches are God's instrument for the salvation of the world.

Furthermore, we have noted that within the church there are two realms that need to be differentiated and, of which, the internal reach receives the most emphasis. There is less emphasis, however, on the external reach for which both the frequency of relevant codes and the amount of text is less prevalent. The 'exposure' component with the keywords 'proclamation', 'mission' and 'witnessing' communicates the conviction that the world should be brought under the rule of Christ in order to achieve salvation. In the 'diakonia' component we come across service to the entire human race and to the world. Church and world are strongly set against each other; within the church there is salvation while outside of the church people are lost. Therefore, the chosen ones shall save the not yet redeemed and the world has to be made to believe. Reconciliation is central to this and to all underlying activities. The reconciling church continues the reconciling mission of Christ in the world with regards to its salvation.

We also found that 'witnessing' is explained as 'bringing Christ to the people' and not as 'standing next to the lowly'. We also noticed that when the document gives an example of the processed results by way of unification, no relevant diaconal cases are mentioned. Nor do we come across them in the tasks that had been formulated for the church. Furthermore, we put forth the question, can Christianity be presented as an absolute and culture as relative? Are not faith and social reality too much torn apart in the report? Has faith not always grown out of the tradition where it resides?

Analysis of the notion 'image of Christ' teaches us that the Lund report gives a high image of Christ without there being a large void between Christ and the people. The proximity is realised by both the people and by Christ. When Christ is actor, the ap-

'community of justified and sanctified', 'congregation of sinners', 'church is temple of god', 'fellowship of conversation and prayer' and 'fellowship'.

The code 'church dynamic' (8x) directly refers to the dynamic aspect of the Church (pilgrim people), that is the Church that moves, seeks, changes, has itself challenged by the social reality and by modernity.

¹²¹ The document does not allow for linking any one of the persons of the trinity to a specific church function. That is the reason why we draw a dotted box surrounding the three functions. So, the question is, how detailed can the drawings be? Often it appears that certain relationships cannot be made because the document does not supply reasons for such. We cannot impose a structure on a document which is absent in the document itself. If the text is unable to clarify relationships, the researcher should not force them.

proachability includes releasing, gathering, and binding to the mission. When humans are actor, approachability is explained as cognitive dedication and imitation. Proximity, which is understood as solidarity with the poor, barely occurs.

When we look at the relationship between Christ and the church in which the church plays a subordinate role, we can conclude that this is ontologically and often hierarchically framed. Additionally, even though the report intends to speak about the church in a Trinitarian way and recommends investigating the pneumatological aspect of the church in future studies, the accent is clearly on Christology.

Unity has both a synchronic and a diachronic component and is founded theontologically. This supposed mystical bond leaves little room for the view of the church, as the body of Christ to be presented to the believers as a challenge in order to live according to Christ's example. Moreover, the cross by which the path of a Christian should be recognized, according to the document, has not been sufficiently elaborated in the report. We also understood that the unity of the church is set out so strongly in this way because of the disunity in the church as well as in the world. There is nothing to justify disunity and the unity that is pursued only regards internal affairs. Also, mutual recognition seems to relate to consensus only where internal ecclesial affairs are concerned.

We can conclude that the world is primarily seen as mission area in order to increase the faith. Faith in Christ effects reconciliation through which, in the end, the world will be saved. We found that the notion 'exposure' has a high density. When we looked at the recommendations of the report, we saw that the accents falls on scale enlargement: having the churches focus on one another. When the churches are one, the disunity in the world will soon disappear. Institutional unity seems to be the most important task of the churches, which is also demonstrated by the high density of the code 'internal life'.

We are convinced that through this the world as presented in the Lund report is a place where justice barely needs to be done. The density of the code 'service' is relatively low (12x) when compared to 'exposure' (27x) and is all the more so, when compared to codes that refer to the internal realm of the church (73x). Mention of care for widows, orphans and strangers only marginally occurs.

When the Lund report notes the plus points in respect to unity, there is no mention of any benefit connected to healing the world. It is also striking that we do not see any references to breaches that could be caused by fundamental differences stemming from theological insights with regard to the church's diaconal tasks. The documents consider all disunity as unproductive. The service to the world is not a matter of 'status confessionis', nor do recommendations concern the serving aspect of the church. They concern the church's organisational unity and its mission, instead. The faithful are set to work primarily in their own circle.

In short, the church that we are shown, is busier with its own organisation and its own evangelistic tasks than that of serving and shaping humanity in the world. The church displays an anxious reaction towards the world that surrounds it. Although the Lund report declares that unity should be realised in all three of these areas, they do not receive equal attention as the emphasis is put on the exposing task of the church and on its institutional unity.

It is not the needs of the world but it is confession and church life (areas of divisions) that are the primary grounds for unity. The report starts with organising unity among

the churches and it does not make the choice of unity through taking care of the world. The goal of unity is the redemption of the world, while the church reacts anxiously to the world that surrounds it.

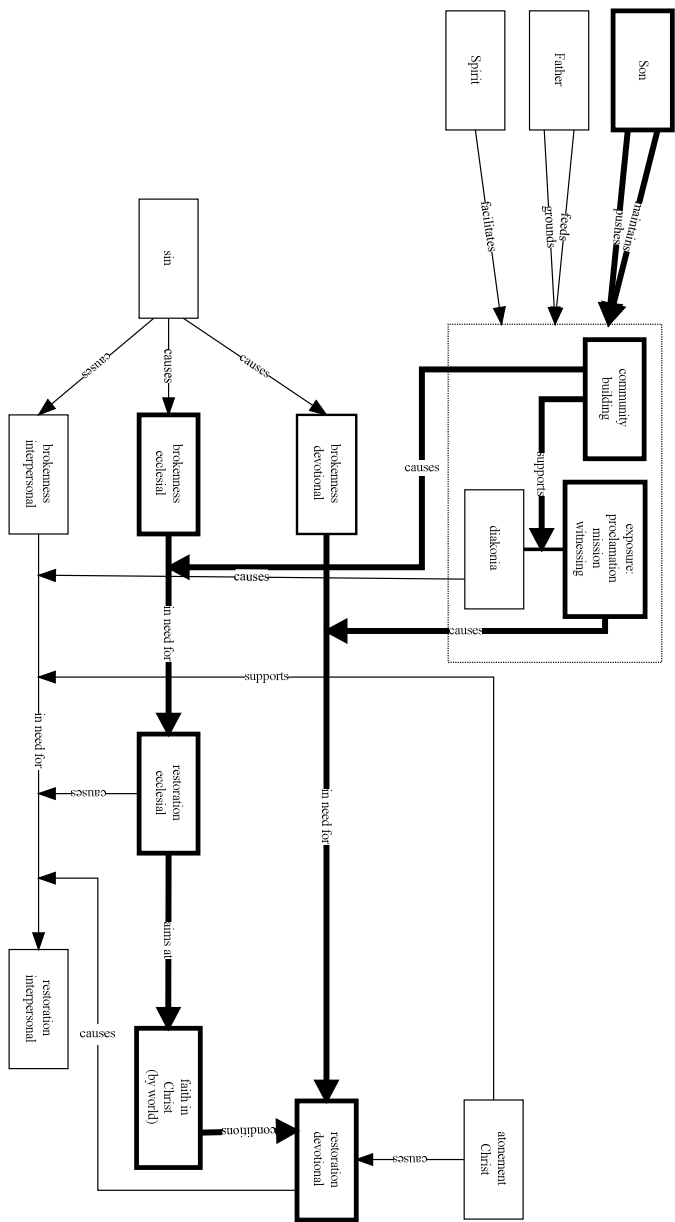


figure 26: integrated scheme of relevant concepts

3 THE STAVANGER DOCUMENT

3.1 A description

The Stavanger document forms the sharpest contrast with the Lund report. We made this decision on the basis of the semi-open coding technique that we performed for this document as previously explained in paragraph 1.5.3. Again, like the Lund report, we performed an analysis of its performative language and discourse and we also identified its variables and their relations. First, we will present here short description of the document, then explain its structure and, finally, give a summary.

‘The Church as Mystery and Prophetic Sign’ was drafted at a consultation in 1985 in Chantilly, France and the report was discussed, revised and accepted for further development by the Plenary Commission at Stavanger in 1985. The work on the concept of the church as mystery and prophetic sign was part of the study ‘The Unity of the Church and the Renewal of Human Community’, which was accepted at the Lima Commission meeting in 1982 and continued the earlier studies on ‘The Unity of the Church and the Unity of Humankind’ and on ‘The Community of Women and Men in the Church’. At Crete, 1984, Faith and Order’s Standing Commission developed a programme outline for it saying that the unity and renewal study should have an ecclesiological focus. The report explains the inter-relation between unity and the call to witness and service in the perspective of God’s kingdom as the common dimension and goal of both church and humanity. In its next stages the study elaborates on the ecclesiological implications of the church as mystery and prophetic sign with regard to matters of justice, the community of women and men and issues concerning the interaction of ideologies, social systems and cultures.

3.2 Thematic Structure and summary of the Stavanger document

The Stavanger unity and renewal text consists of four main sections: ‘Introduction’, ‘Humanity and church in the light of the kingdom’, ‘The church as mystery’, and ‘The church as prophetic sign’. After these sections, a paragraph called ‘Note on further study’ concludes the document. This structure is depicted in the following figure.

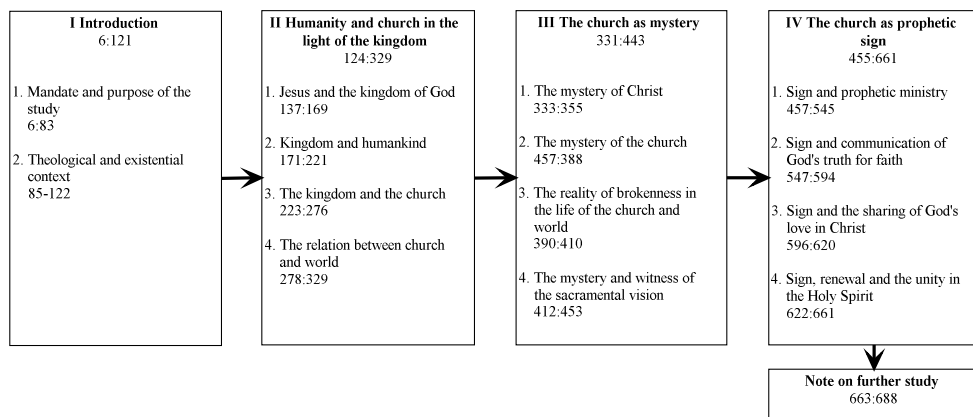


figure 27: schematic overview Stavanger document

3.2.1 I Introduction

In the introductory section, first the mandate and the purpose of the study ‘The Unity of the Church and the Renewal of Human Community’ are explained with stress on its ecclesiological focus. According to the Standing Commission’s outline, the brokenness and renewal of both church and humanity should be interrelated. A double strategy is proposed. On the one hand ecclesiology can contribute to the renewal of humanity. On the other, studies of non-theological issues can help the churches in their witnessing and serving task. Concerning the Stavanger document, which is part of the unity and renewal study, the following reservation is made: the report does not adequately reflect the depth and richness of the many papers and talks that underlie and surround the final report. It is also explained that the document is only a stage in a long process. And despite the convergences, the report makes mention of still more differences among the churches that exist concerning the historical reality of the church as body and bride of Christ, the institutional character of the church, the role of the church in the acting of God, the relevance of ecclesiology in doctrinal schemes and the question of who belongs to the church.

Also, the theological and existential context of the church are indicated. It is the vocation of the church to be the sign of God’s salvation and of the renewal for humanity. For this reason, the church should be one. Operating in a world that is broken, though full of potential, Christians and churches are called to use the existing resources in order to overcome the threats. Still, in its solidarity with the world the church should not only co-operate with forces of renewal, it should also proclaim Christ as the source of the world’s hope.

3.2.2 II Humanity and church in the light of the kingdom

The kingdom of God is the fundamental perspective for the interrelatedness of church and humanity. According to New Testament sources, Jesus proclaimed its coming, called the people to repent and to live in solidarity with those who suffer. At the same time, we hear that the kingdom was already present in Christ. This present, as well as future reality of the kingdom, is a mystery. It is a promise and a challenge that moves us.

Christ's message of the kingdom as a leaven for the world has a special focus on the poor. Therefore, the church's primary mission is solidarity with them. The Holy Spirit discloses to the world what sin and justice are and calls people to live in accordance with God's will. At the same time, the kingdom is a gift of grace to all human beings. It is a challenge and a promise. We can now already recognise the kingdom amongst us in signs that point to it.

The document explains that the church consists of those who receive Christ's message of the kingdom and affirm it. It is that part of humanity which is committed to the kingdom and the church is aware of the necessity of constant conversion and renewal. Through being the church, the salvation of the whole humanity is served. The church is oriented towards the kingdom; it is its foretaste and instrument. However, the church also shares in the brokenness of history, for it is a community of sinners and justified. Although church and world in the perspective of the kingdom eschatologically belong together, they are still distinct in the presence. Consisting of the 'stuff' of the world, the church is not 'of' the world. It gives courage to the faithful that it is God himself who fulfils his salvation plan by gathering, reconciling and renewing the world in his church.

3.2.3 III The church as mystery

Christ is the centre of the mystery of God's divine plan. The incarnation is an invitation to share in the glorified humanity of Christ, to be renewed in the image of God and to share in the suffering of Christ for the world.

The Spirit brings believers into relationship with God and each other. As Christ's mystical body, the church is the first-fruit of the new creation. The church shares in his cross and resurrection. By its sacramental nature, the church is united with the world. Though the new creation is already present, both church and world wait for final redemption.

The historical fragmentation of the church reflects the brokenness of the world. Only reconciliation based on the forgiveness of God which is accomplished in Christ can bring about unity in both church and world.

As far as the church already reflects this sacramental reality, it witnesses to this renewal and reconciliation in and for the world. In addition, God transmits by this witnessing, expressed in our solidarity with the poor, his saving and uniting grace to creation.

3.2.4 IV The church as prophetic sign

A sign is understood in the sense of being something pointing beyond itself and at the same time participating in that to which it points. In the Bible, God sometimes gives

signs to the people concerning his divine plan. Death and resurrection of Christ are the primary signs of God’s purpose. In addition, the signs of the Eucharist point forward to the future renewal. Christ makes the church a sign to humanity through its life, witness and service. The proclamation of the church implies prophetic ministry within its own life and to the world, by both communication and sharing of God’s love.

Translating the gospel message to different cultures implies involvement with the particularities of the different cultures. Faithfulness to the apostolic faith, self-criticism of our own efforts to communicate the gospel, and creative application of the gospel to contemporary issues and situations are all necessary to prophetic ministry of the church. This ministry has a catholic and eschatological dimension.

In the sharing of God’s suffering love, the church is a sign of the presence of God’s kingdom in Christ. Furthermore, the church should not be centred upon itself, but that centre should be on Christ and God’s kingdom.

So, the church should not be self-protective, it should instead be self-emptying, transparent to Christ so that the poor will be filled with the riches of God. It is the Spirit that leads the church as a sign and a means of the renewal of the human community into all this, which in extreme cases may lead to martyrdom.

3.2.5 Note on further study

Next stages of the study process should deal with gender issues and issues concerning the interaction of ideologies, social systems and cultures in relation to the unity and renewal of both church and world.

3.2.6 Schematic overview

The next figures present a schematic overview of the arrangement of each section. The performative styles that can be assigned to the text-fragments are already included here and will be commented next.

I Introduction (6:122)			
1.	8:83	mandate and purpose of the study	
			10:15 relation to other studies explanation
			18:22 ecclesiological focus explanation
			24:32 program outline explanation
			34:43 double strategy explanation
			45:58 working process explanation
			60:72 points of difference explanation
2.	85:122	theological and existential context	74:83 unpretentiousness of document explanation
			87:94 vocation church appeal
			96:110 threats and chances world explanation
			112:122 solidarity with world appeal

figure 28: schematic overview section I

II Humanity and church in the light of the kingdom (124:329)			
0.	126:135	interrelatedness	explanation
1.	137:169	Jesus and the kingdom of God	
	139:150	message of christ	explanation
	152:155	the whole christ	explanation
	157:162	kingdom is mystery	confession
	164:169	dynamic of kingdom	confession
2.	171:221	Kingdom and humankind	
	173:182	universal message poor	confession/appeal
	184:189	disclosure by spirit	confession
	191:200	kingdom gift of grace	confession
	202:206	kingdom is challenge	confession
	208:214	kingdom is promise	confession
	216:221	attentiveness to signs	confession
3.	223:276	The kingdom and the church	
	225:238	church part of humanity	confession
	240:249	duty church: serve humanity	appeal/confession
	251:269	church instrument	appeal/recommendation
	271:276	paradox	confession
4.	278:329	The relationship between church and world	
	280:297	church and world belong together	confession
	299:308	god's acting in world gives church courage	confession
	310:329	mystery and sign are partly overlapping	explanation /confession/explanation

figure 29: schematic overview section II

III The church as mystery (331:453)			
1.	333:355	Mystery of christ	
	335:344	christ centre of divine plan	explanation
	346:355	christ foundation	explanation/confession
2.	357:388	Mystery of church	
	359:365	work of spirit	confession
	367:378	christ and church	confession
	380:388	church and creation	confession
3.	390:410	Reality of brokenness	
	392:399	brokenness universal	confession/comfort
	401:410	proprium church in striving for unity	explanation/confession
4.	412:453	Mystery and witness of sacramental vision	
	412:425	church and creation and new creation	confession
	427:444	solidarity	confession
	446:453	fully human existence in church and world	appeal

figure 30: schematic overview section III

IV The church as prophetic sign (455:661)			
1. 457:545 Sign and prophetic ministry	459:471	signs in bible	explanation
	473:485	signs of death and resurrection	explanation
	487:496	bread and wine are signs	explanation
	498:508	church is sign	explanation/confession
	510:517	definition of sign	explanation
	519:535	proclamation implies service	appeal/explanation
	537:445	implementation of witnessing task	explanation/appeal
2. 547:594 Sign and communication of God's truth	549:559	translation	appeal
	561:575	self-criticism	appeal/admonition
	577:586	catholic and eschatological dimension church	explanation
	588:594	application of God's truth serves unity church	explanation
3. 596:620 Sign and sharing of God's love in christ	598:605	suffering of church	appeal
	607:620	christ is centre	appeal/admonition/appeal
4. 622:661 Sign, renewal and unity in spirit	624:635	cross and resurrection	explanation/appeal
	637:651	martyrdom	appeal/comfort
	653:661	continuing pentecost	confession/comfort/confession

figure 31: schematic overview section IV

Note on further study (663:688)	
665:688 Further study	explanation/admonition/confession

figure 32: schematic overview last section

3.3 Analysis of performative styles in the Stavanger document

3.3.1 Spread of performative styles to the report

The nine performative styles which we generated through analysing the Lund report proved to be applicable to the Stavanger document, as well. Assigning them to the text, results in the following list of fragments. Again, we elect to count the number of lines of each fragment because one of the things we want to know is the density of each

style: the total amount of text each style comprises in relation to the whole document, specified in percentages. This is indicative for the performative sphere of the whole report.

section	lines	performative style	number of lines
I	10:83	explanation	74
	87:94	appeal	8
	96:110	explanation	15
	112:122	appeal	11
II	126:155	explanation	30
	157:178	confession	22
	179:182	appeal	4
	184:238	confession	55
	240:242	appeal	3
	243:249	confession	7
	251:262	appeal	12
	263:269	recommendation	7
	271:308	confession	38
	310:322	explanation	14
	323:325	confession	4
	326:329	explanation	4
III	335:348	explanation	14
	249:396	confession	48
	397:399	comfort	3
	401:404	explanation	4
	405:444	confession	40
	446:453	appeal	8
IV	459:503	explanation	45
	504:508	confession	5
	510:517	explanation	8
	519:529	appeal	11
	530:540	explanation	11
	541:569	appeal	29
	570:575	admonition	6
	577:594	explanation	18
	598:608	appeal	11
	609:615	admonition	7
	616:620	appeal	5
	624:628	explanation	5
	629:648	appeal	20
	649:651	comfort	3
	653:654	confession	2

section	lines	performative style	number of lines
	655:657	comfort	3
	658:661	confession	4
Note	665:679	explanation	15
	680:681	admonition	2
	682:688	confession	7

table 8: list of fragments and styles in the Stavanger document

From this table we deduce the following overview of the density of each style (expressed in percentages) and the frequency of attribution (also expressed in percentages). We have already explained in paragraph 2.3.1 that both density and frequency are relevant indicators of the persuasive strategy of the report.

performative style	type	frequency	percentage frequency	number of lines	percentage number of lines
explanation	representative	13	31,0	257	40,0
confession	representative	11	26,2	232	36,2
appeal	directive	11	26,2	122	19,0
admonition	directive	3	7,1	15	2,3
comfort	directive	3	7,1	9	1,4
recommendation	directive	1	2,4	7	1,1
gratitude	expressive	0	0,0	0	0,0
grief	expressive	0	0,0	0	0,0
repentance	expressive	0	0,0	0	0,0
+ 100				+ 100	

table 9: frequency and number of lines of performative styles

From this overview we can conclude that 76,2% of the document consists of the representative type ('explanation' and 'confession') of illocutionary acts, that 23,8% ('appeal', 'admonition' and 'recommendation') entails the directive type, and that zero percent is expressive. This means that a bit less than a quarter of the document tries to get the audience to do something and/or intends to influence its readers so that they will change reality. In addition to that, from the representative styles throughout the document 47,5% is not empirically based, in other words: it is subjective and has to do with convictions. Therefore, the report is considerably confessional with respect to its information about reality for the reader.

It proves possible to divide our document's performative styles into four groups: Group 1 holds the genres that occur most (according to attribution as well as to number of lines) and consists of the representative speak acts. Group 3 includes the genres that are assigned less, holding directive utterances. Consequently, the percentage of the number

of lines of the style in group 2 is in between. Also in this group, we find a directive. Group 4 contains the expressives gratitude, grief and repentance. None of them is found in the Stavanger report. The table below indicates this grouping.

group	percentage frequency	percentage number of lines	type
1	explanation 31,0 confession 26,2	explanation 40,0 confession 36,2	representatives
2	appeal 26,2	appeal 19,0	directive
3	admonition 7,1 comfort 7,1 recommendation 2,4	admonition 2,3 comfort 1,4 recommendation 1,1	directives
4	gratitude 0,0 grief 0,0 repentance 0,0	gratitude 0,0 grief 0,0 repentance 0,0	expressives

table 10: ranking of performative styles

Examining the spread of styles to the document, we can make the following observations: Each section starts with an ‘explanation’. The performative genre ‘explanation’ is applied to 40,0% of the document. So, in almost two-third of the report other styles are applied which ‘colour’ the document’s performative intent! On the level of the separate sections, we observe that the first section consists of 89 lines (out of 108) ‘explanation’, for the rest it holds ‘appeal’. So, this section is mainly explanatory (82,4%) in its style. The second section is dominated by the confessional style (63,0%). The styles ‘explanation’, ‘appeal’ and ‘recommendation’ cover 24,0%, 9,5% and 3,5% of this section respectively. Also, in the third section the genre ‘confession’ is assigned to most of the lines (75,2%). ‘Explanation’ counts 15,4%, ‘appeal’ 6,8% and ‘comfort’ 2,6%. In the fourth section the style ‘appeal’ covers 39,4% of the text. Though it is not the most dominant style in this part of the text (which ‘explanation’ is covering 45,1%), we can say that it is the section which contains 62,3% of the total attribution of ‘appeal’ (76 lines out of 122). Also ‘admonition’ finds here its main attribution (13 lines out of 15), though it comprises 6,7% of the section only. ‘Comfort’ only covers 3,1%. This is the section with the highest frequency (9) of directives. In the first section, a directive is attributed two times, in the second four times, in the third twice and in the last part once. To the section ‘Note’ the styles explanation, ‘admonition’ and ‘confession’ are attributed, one time each.

3.3.2 Performative strategy: dedication

It is at this point that we give a reminder that we are on the first hermeneutical level. This is the *personal level* of the document, the level on which the reader of the document is addressed. Its readers are the churches, the communities of believers. Putting all performative styles in some coherence, we are able to develop the following diagram.

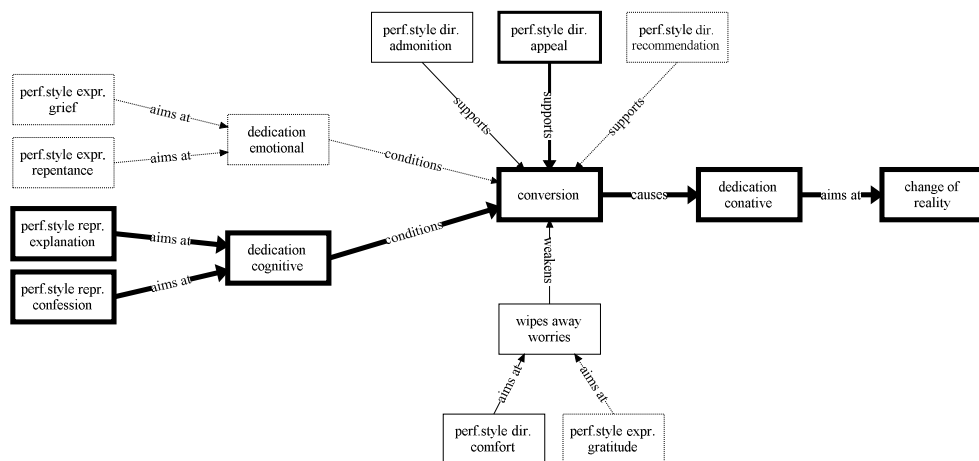


figure 33: performative strategy

In an attempt to explain this figure we refer to paragraph 1.4.3, in which we have described the different types of connections between the retrieved variables that we were able to infer from the document. We also bring to mind the thickness of the arrows and the boxes which corresponds with the weight of the variable, as explained in paragraph 1.7.2. Again the concept of ‘dedication’ is of great help in understanding the performative meaning of the Stavanger document. We understand dedication, as explained in the preceding chapter about the Lund report, as ‘applying completely to a specific matter’, and distinguish three nominative attributes: ‘emotional’, ‘cognitive’ and ‘conative’. Emotional dedication refers to the intuition, cognitive dedication to the ratio, and conative dedication to acting. Conation is the result of conversion, for which only cognitive dedication is a condition, according to the Stavanger text.

The illocutionary act of the performative style ‘explanation’ (comprising 40,0% of the Stavanger document) is to inform the readers (the churches, the believers) in order to have them accept the provided information. We meet such an example of Stavanger below:

“This world, with its multitude of diverse histories, cultures, situations and conditions, is marked by chances and dangers, hopes and anxieties, many related to specific areas, but many also becoming more and more global in character. Christians and churches live in the midst of these anxieties and hopes. They share in them and are challenged by them. There is a deep yearning for justice, peace, meaning and preservation of the resources of life, which is shared by millions and which is echoed by the yearnings of all creatures (Rom. 8). Furthermore, there are all the potentials inherent in economic development, technology, communication and international organisations, as well as in individuals and groups committed to justice, peace and the conservation of the environment. If used for the good of humanity and the rest of the created order,

these resources could help overcome the manifold threats which now endanger even life itself.” (096:110)

The acceptance of the information is the perlocutionary goal of ‘explanation’. In respect to the performative style ‘confession’ (36,1%) the illocutionary act is to have the readers adopt a belief; its perlocutionary act is that the readers share the beliefs of the document. For instance:

“The church is set in the world as a sign witnessing to God’s purpose through its ultimate relation with Jesus Christ in the Holy Spirit. It is Christ, present and active in the church through the Holy Spirit, who makes the church a sign of judgment and salvation to all humankind through its life, witness and service.” (504:508)

Both representatives, ‘explanation’ and ‘confession’, aim at the cognitive dedication of the readers, in this case the churches. Acceptance of information and beliefs is the one and only condition for conversion. With the diagram we also show that the intended ‘conversion’ is supported by two directives: ‘admonition’ (2,3%) and ‘appeal’ (19,0%). The illocutionary act of ‘admonition’ is to keep the churches from doing something in the hope that the churches will listen, the perlocutionary object. In the following text, we read that the church is being warned against mere activism and self-centredness:

“Therefore its (the church’s, AJS) struggle is something quite other than a mere activism and a prophetic church may meet with the painful rejection which the biblical prophets often encountered. Furthermore, the sign should not become the centre of attention in its own right. Much Christian self-understanding is distorted by selfcentredness and there is always a danger that teaching concerning the church itself will be misunderstood in this manner. The church should never be centred on itself” (609:616)

The illocutionary act of the performative style ‘appeal’ is a request to the readers, the churches. Its perlocutionary object is to have them grant the request as we can read in the following quotation:

“The church is therefore called to live as that force within humanity through which the renewal and community of all people is served as it seeks to live according to the message of the kingdom.” (240:242)

‘Appeal’ explicitly directs the churches, in contrast to the performative style ‘recommendation’ which addresses the World Council of Churches, but which is not at stake at this point. ‘Recommendation’ occurs only once in Stavanger in a footnote and is not a relevant incident.

The intended conversion is opposed by the use of the ‘comfort’ style (1,4%), which aims at soothing the reader in order to wipe away worries. The illocutionary act of the performative style ‘comfort’ is to encourage the readers. The perlocutionary object their being encouraged:

“The sources of the church’s hope reside in the fact that God, for his part, has never let go of the world nor given up his saving design for it.” (397:399)

In a sense this speak act softens what ‘appeal’ and ‘admonition’ are aiming at: conversion. God cares for the world, so you need not worry. Furthermore, we can say that the formative styles do not leave room for any doubt or temptation.

3.3.3 Conclusion

At the level of the logic of the text, Stavanger influences its readers in an exclusively cognitive way. Speaking in the ‘explanation’ and ‘confession’ mode, the document aims for the rational acceptance of its message. The expressive emotional styles ‘grief’ and ‘repentance’ are totally lacking. The performative goal of the Stavanger report is to have all readers intelligibly understood the one truth and to have them dedicate themselves to the changing of reality. ‘Admonition’ and especially ‘appeal’ support Stavanger’s performative intention. Though rarely, but at crucial points, the text gives comfort to the readers in order to assure them the outcome is certain.

3.4 Modes of managing

When reading the Faith and Order documents, we became conscious of certain effects on the reader that emerge from the discourse which is being used in Faith and Order’s documents and which goes beyond the level of mere language. In some way or another we also felt that the Stavanger document attempted to fix the conceptual meaning of the text. Thus, we became interested in what we have discovered were the discursive strategies Faith and Order employs when describing the church world relationship. The second part of the first hermeneutical level of our investigations concerns the report’s application of these discursive strategies. In Stavanger, the tension of Lund being between unity and diversity is not a main concern. However, this does not mean that all the discursive managing modes that dealt with this ambiguity which we encountered in Lund are wholly absent in Stavanger. Still, the document aims for giving hold to the churches as its readers. There is indeed a lack of the trivialising mode, but we do encounter the ‘anchoring’ form.

3.4.1 Christological securing

In Stavanger we meet a superior Christ. In 18 instances, we read about this exaltedness. For example, ‘Christ victor’ is one of the codes that belongs to the code family of ‘Christ high’ and which has been attributed to the following quotation:

“Filled with hope by Christ’s victory over death in his resurrection their (the Christians, AJS) witness takes the form of joyous and confident affirmation of God’s reconciling and saving purpose for the world.” (441:444)

In contrast to these 18 instances of a superior Christ, we find 9 references to the low Christ. So there are more references to the superiority of Christ than to his humility and we interpret this as ‘christological securing’.

3.4.2 Creedal securing

In Stavanger, we find no references to creeds, or to confessional documents. We only find indications for ‘creedal securing’ in the use of the performative style ‘confession’. In the main sections II and III, from line 126 to 453 (table 8), we see that ‘confession’ proceeds each fragment that we have labelled ‘appeal’. The performative style of confession is used to take hold of the churches in order to act in accordance to the appeal.

3.4.3 Securing by means of grace

In Stavanger, we meet the three means of grace proclamation, baptism and eucharist. In Stavanger, the means of grace are brought into action only for the reason of having the church organise itself and for transforming the world, as we will see later on. The means of grace play no role as a discursive strategy.

3.4.4 Conclusion

The two components ‘christological securing’ and ‘creedal securing’ of the anchoring mode of managing are shown in the following figure:

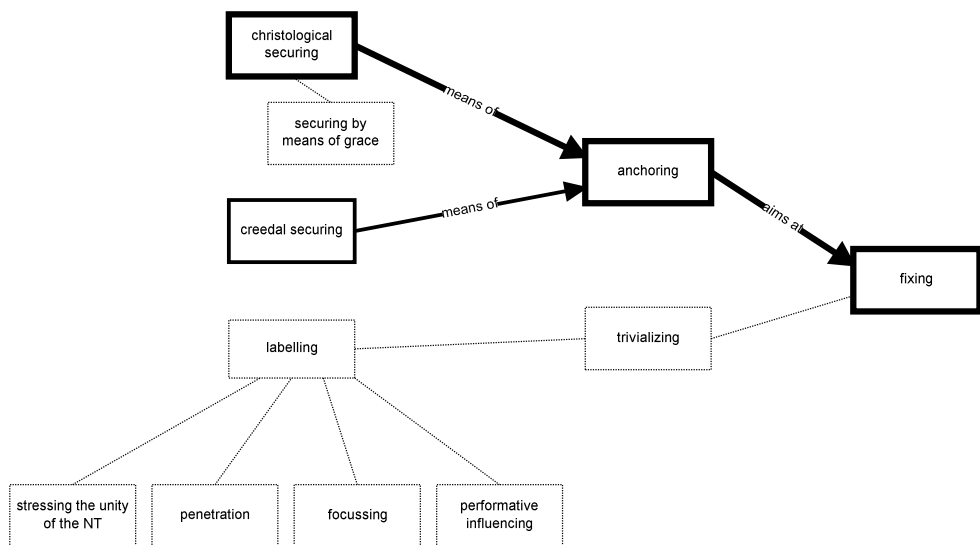


figure 34: discursive strategies

Both, ‘christological securing’ and ‘creedal securing’ are means of the anchoring mode, while we note that the labelling mode is not in evidence here.

3.5 Conceptual analysis of the document

Now that we have analysed the performative and discursive meaning of the text we have completed our inquiry of the first hermeneutical level of the Stavanger document, that is, the level of the logic of the text. We will henceforth discuss the second hermeneutic level, the hermeneutics of the church itself. We started to code the Stavanger text according to the ‘semi-open coding technique’. By that, we mean that we generated codes that are partly new, while we also used the existing codes, which proved to be applicable to the new data. In paragraph 1.4.3 we stated that it is useful to distinguish between the three categories of variables: constituting, operating and objective variables. From the code hierarchy that was developed by semi-open coding we deduced second level variables and their values and we sorted them according to this threefold distinction, as is displayed in table 11.

Second level variables and their values		
Constituting variables	Operating variables	Objective variables
Reality perception	church functions	Restoration
Sacramental ontology	Proclamation	Ecclesial
Intervient ontology	Diakonia	Interpersonal
	Community building	Natural
Trinity		Devotional
Father		
Son		Repentance gentiles
Spirit		
Brokenness		
Ecclesial		
Interpersonal		
Natural		
Devotional		
Faith believers		
Faith gentiles		
Sin		

table 11: second level variables and their values

3.5.1 *Constituting variables*

3.5.1.1 *Reality perception: sacramental ontology*

How does our document perceive reality? In other words, how does it connect God to nature and history? To express this connection Stavanger introduces the term ‘mystery’. We read:

“With ‘mystery’ the accent will fall on that saving communion with God which the church already enjoys in faith and upon whose final scope no limits are set; it will be a question of the eventual inclusion of the whole world in the kingdom already known to the church.” (316:320)

In fact, mystery has the meaning of sacrament, an ontological term in which, on the one hand, there is the divine and, on the other hand, it is where the historical and natural meet¹²². The divine world and the human world are not principally separated, their relation is not non-dual. Both worlds are melting into one another. This is expressed in the divine-human relationship as being revealed in Jesus Christ, the incarnation. There is no opposition between the divine reality and the order of the human and natural; they are in line with each other. Speaking about the efficacy of the church, our document states that the church is to...

“...be a sign of the good news, of the presence and promise of the kingdom, of the mystery of God’s incarnate self-involvement with the world and the continuing Pentecost.” (682:685)

God’s ‘incarnate self-involvement with the world’ expresses this non-duality. Sacramentality is qualified by the opposition ‘already – not yet’. Stavanger reads:

“As mystery, it (the church, AJS) reveals Christ to the world, by proclaiming the gospel, manifesting the newness of life given by him, and anticipating the kingdom already present in him.” (368:370)

The words ‘anticipating the kingdom already present in him’ express that the kingdom is present and promise at the same time. We call this the principle of ‘realising eschatology’ as, again, both worlds are melting into one another. Especially the adjective prophetic refers to the prophets and indicates the eschatological dimension of God’s salvation, as pointing towards the future. So mystery, understood as sacrament, expresses the basic principle that underlies the relation between God and reality, between church and world: it is the mergence of the divine and the natural/historical order. The historical dimension is described as ‘Our sacramental union with God and with each other’ (446:447). About the natural, we hear:

¹²² ‘Mysterion’ and ‘sacramentum’ are interchangeable terms. According to biblical theology ‘mysterion Christi’ is understood as ‘sacramental communion’: something or somebody is brought into the realm of Christ.

“The core of this sacramental life embraces historical and natural reality so that the church is united with the whole of creation. The new creation (ktisis) will unite the whole of the created order with God’s love and purpose, and with his will for its continuing renewal and perfection in Christ (2 Cor. 5:17, Col. 1:16f.). However, the new creation is not yet completed. Nature (physis), as we know it, has been alienated from the Creator (Rom. 1: 20). The church therefore stands with creation in anticipation of renewal, groaning in travail, waiting for final redemption (Rom. 8:21-22).” (380:388)

Though mystery in Stavanger refers to the sacramental character of the *whole* reality, that of both history *and* of nature, our document mainly focuses on that part concerning history and does not pay much attention to the side referring to nature. We will discuss this point in greater depth in paragraph 3.5.1.3. The notion of a sacramental ontology is fundamental in the configuration of concepts in the Stavanger document. Reality, understood as sacramental, is a condition for the efficacy of the church. This reality-underlying principle is non-intellectual (which of course does not imply that it is irrational). We read:

“The kingdom, proclaimed by Jesus, transcends all experiences, insights and wishes. It is a mystery which cannot be captured nor intellectually grasped by us.” (157:159)

Summarising, we can say that mystery is the ‘inclusion of the world in the kingdom’ through ‘God’s self-involvement in the world’. (See lines 318:319 and 368:370.) Later on, we will understand that inclusion is understood as transformation, that is, the restorative purpose of God for church and world. So, mystery is a central concept in understanding the relationship between God (as Father, Son and Spirit), the church and the world. It grounds the sign character of the church. Signs are not miracles since faith is required to discern and interpret them. Reality, understood as sacramental, and faith, as the key to open it, are two main conditions for the church. This is depicted in figure 35.

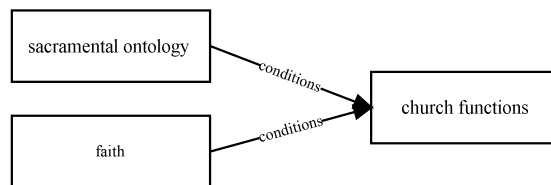


figure 35: sacramental reality and faith as conditions for the church

The term ‘sign’ in Stavanger can be best understood as ‘symbol’ and can best be defined as an object or a person representing something or some person. Representing is more than indicating. Representation implies the real presence of the thing or the person in the sign itself. In Stavanger, the church represents the redemption of humankind and the redemption of the relation between God and humans. The sign character of the

church is often qualified by the adjective prophetic. It expresses the activity of revealing the future kingdom of God. The church also represents the renewed church and later on we will elaborate on these objective variables.

Stavanger stresses, that, not only the church is a sign but also that Christ's deeds are, as well:

“His mighty deeds were signs of the kingdom.” (147:148)

Christ himself is sign:

“Jesus makes clear that the true ‘bread from heaven’ is himself, given by God for the life of the world. God's people participate in this ‘sign’ as they participate in the eucharist, and as they give bread to a hungry world.” (489:492)

Actually the church is sign in Christ:

“The church is set in the world as a sign witnessing to God's purpose through its ultimate relation with Jesus Christ in the Holy Spirit. It is Christ, present and active in the church through the Holy Spirit, who makes the church a sign of judgment and salvation to all humankind through its life, witness and service.” (504:508)

We will explain the relation of the church to the operation of the trinity, as it is expressed in this quotation later on, in the next paragraph when we deal with the Trinitarian foundation of the church. All three subjects of the sign concept, the church, Christ and the deeds of Christ, have actorship, only Christ is also *agens* (operating cause or force). By the way, we did not meet any indication that it is the future salvation, which conveys the church, which might have been a possibility. Again, only Christ is *agens*. Objects of sign are ‘reconciliation’, ‘god's rule’, ‘action’, ‘judgment’, ‘salvation’, ‘kingdom’, ‘love of Christ’, ‘transforming creation’. The reach of the sign concept is catholic (Christ makes the church a sign of judgment and salvation to all humankind, 507:508) and eschatological (The coming of Christ and the future salvation, 581:583). By the very meaning of the sign concept (the church is what it brings about) there is also the instrumental dimension: The church functions as sign through communication and application of god's word, through witness and service, in sharing god's love through involvement in the world's divisions. These are the modalities of sign, though we are not being given elaborate examples. We will discuss the instrumental dimension of the church in paragraph 3.5.3 regarding operating variables. In sum and for now, ‘church’, ‘kingdom’ and (historical/natural) ‘history’ are ontic relevant terms related by the concepts of mystery and sign.

At this point, we mention that, in Stavanger, God's grace is also active outside the church. The code ‘God's grace outside church’, which we attributed eight times, refers to the relevant quotations for that observation. So, we read:

“With ‘sign’ the emphasis falls on God's action in the midst of the world in which the church participates by the proclamation of the message and the life of loving service to humanity.” (320:323)

Here we understand that God acts in the world and that the church participates in God's efficacy by proclaiming and serving. So the church is partaker in God's restoration plan, but surely it is not the one and only means for that. As Stavanger stresses that reality is sacramental in its ontic level, 'extra ecclesiam nulla salus' cannot be the case.¹²³ God himself will fulfil his saving purpose; the church witnesses to that by proclaiming God's grace in nature and history and by serving the world.

"The church is that part of humanity which has been led to accept, affirm and acknowledge ever more fully the liberating truth of the kingdom for all people. The church is the community of those who have been convinced of the presence and future of the kingdom." (232:236)

In addition:

"... it will be a question of the eventual inclusion of the whole world in the kingdom already known to the church." (318:320)

It is all a matter of those who know and those who do not know, we understand.

3.5.1.2 *God: Father, Son and Spirit*

Now we meet the so called 'push factors'. By that term we mean those concepts which push the efficacy of the church. This is shown in figure 36:

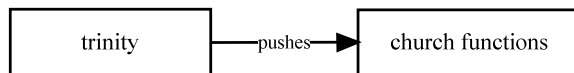


figure 36: the Trinity as push factor for the church

The church's foundation is the triune God. As Father God is the Patron of the church, grounding it. This is clearly expressed in the following quotation:

"When God, from the human race, calls out the ekklesia, it is because he wills it to be a sign of a human race reconciled to God." (230:232)

God as Father as the patron, the principal, sets his goal, makes his will known and calls the church to be an instrument for that. He is the operative cause, is agens. As Son Christ represents God and is the source, from which the church exists. Stavanger uses terms like 'Lord', 'centre' and 'head' to express this. So we read:

"The centre of the life of the church is the risen and reigning Christ, who is its Lord, its head, and the source of its power." (374:376)

¹²³ The sacramental reality concerns both church and world. This is considered highly explosive in some churches for it would imply that also pagans and the good they bring forth share in the sacramental reality. Schillebeeckx has claimed this amongst others.

In addition, Christ is described as an agentive force. Both Christ and God the Father are the Spirit's agens. God's Spirit facilitates the church. In other words, by means of the Spirit, God is active in his church. God's Spirit has actorship, but is no agens,

“Accordingly the church is called to be and serve as that part of humanity which is prepared and empowered by the Holy Spirit to witness to and proclaim the kingdom in and for this world through word and deed, life, suffering and dying.” (255:259)

Summarising the Trinitarian foundation of the church, we can argue that Christ, representing God, feeds the church, under condition of the facilitating role of the Spirit. Furthermore we read:

“The centre of this mystery is the life, death, resurrection and glorification of Jesus Christ, the incarnate logos. This mystery is revealed to faith by the Holy Spirit, who knows the deep things of God (1 Cor. 2:7-10).” (337:340)

So we link ‘Son’ to ‘church functions’ by the relation ‘feeds’, ‘Spirit’ to ‘church functions’ by the relation ‘facilitates’ and ‘Father’ to ‘church functions’ by the relation ‘wills’. figure 37 shows how the three persons of the trinity (the nominative values of the variable trinity) are related to the variable church functions. With the thickness of the lines, we again indicate the weight (their frequency compared to each other) of the value within the document.

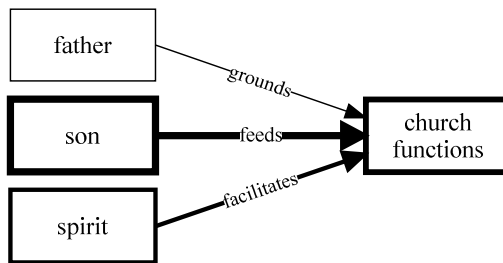


figure 37: the three persons of the Trinity related to the church

3.5.1.3 Initial state of brokenness

The initial state of church, humanity, nature and the relationship between God and humankind can be best described as broken. And brokenness is understood as alienation from God or from each other. This is expressed in the variable ‘brokenness’ and its four subsequent attributes ‘ecclesial’, ‘interpersonal’, ‘natural’ and ‘devotional’. The brokenness of the church is expressed in the next quotation:

“... the church is in need of constant renewal of its own life and witness.” (115:116)

‘Need of constant renewal’ is an improvement-oriented notion. Therefore, what is left is not right. Ten more times we read about this need for the renewal of the church, thus, implying its state of brokenness. The weight of this value is low. In Stavanger the terms world, humanity/humankind, nature/natural, cosmos/cosmic, creation/created order and creature are a bit confusing. Analysing all quotations in which we meet these terms, we can say that humanity (16x) and humankind (4x) always indicate the historical dimension of reality as does the term world (65x). Nature always (3x) refers to the natural dimension, and cosmos/cosmic (2x) includes both nature and history. Creation or created order means both nature and history in nine instances and only refers twice to the natural part only. With the term creature (3x) twice is meant both historical and natural reality and once the historical dimension. In total, the natural dimension of reality is referred to nineteen times, out of which there are six times without reference to the historical dimension at the same time. The historical dimension is being referred to 92 times, out of which there are 85 times without reference to the natural dimension. Though not absent in Stavanger, it is clear that nature barely receives any significant attention. God’s created order is almost entirely understood as humankind with only the slightest mention given to nature. Contrary to the Stavanger document, we use ‘world’ to indicate both the natural and historical part of reality. One example of the ‘divisions and sufferings’ of humanity, we read in:

“A church whose glory is the glory of the crucified and risen Lord will become a sign by its involvement in the world’s divisions and sufferings for the sake of their being overcome by Christ.” (628:631)

The same brokenness is mentioned in a description of an important theme for the current Faith and Order study. We read that in the present study it needs to be explored...

“... what ecumenical Christianity’s struggle to bring renewal and unity out of its own brokenness might mean for the renewal of human community; and the implications of brokenness and renewal in human community for the unity and renewal of the church.” (027:032)

So far, with regards to the brokenness of history, we explicitly meet, in total, this brokenness 27 times. We value this weight as high. With regard to the brokenness of the natural dimension of reality we can read:

“Nature (physis), as we know it, has been alienated from the Creator (Rom.1:20). The church therefore stands with creation in anticipation of renewal, groaning in travail, waiting for final redemption (Rom.8:21-22).” (385:388)

This is one example of the four occurrences at which the brokenness of nature is explicitly mentioned. The weight of ‘brokenness natural’ is low. The distorted relationship between God and humanity is described as ‘the broken relationship between Creator and creature’ (392). This is the one and only occurrence of this type of brokenness in Stavanger. It does not play an important role in the document. So, its weight is low.

We understand that the cause of this fourfold brokenness, of church, of humanity, of nature and of the God-humankind relation is sin:

“Before God, who is just, holy and almighty, sinful humanity, is under judgment. Therefore, Jesus calls all people to repentance in order to turn from a sinful self-centred life to a life in community in accordance with God’s will.”
(186:189)

The fact that our document speaks in terms of brokenness about the relationships among humans and between humankind and God, presupposes a former state of wholeness. Therefore, we label the relationships between the variables ‘brokenness interpersonal’ and ‘brokenness devotional’ on the one side and ‘intactness interpersonal’ and ‘intactness devotional’ on the other side, as ‘presupposed’. This we show in figure 38. These presupposed variables are not grounded in the data and that is why we depict them in dotted boxes and connect them to the values of the variable brokenness by dotted arrows. They are ‘missing data’. Probably we will leave them out of the analyses later on, but perhaps they will prove to be of some use. As the church, as we shall see later, is an instrument to redeem the world from its brokenness, it is no use to speak of such a presupposition for the church.

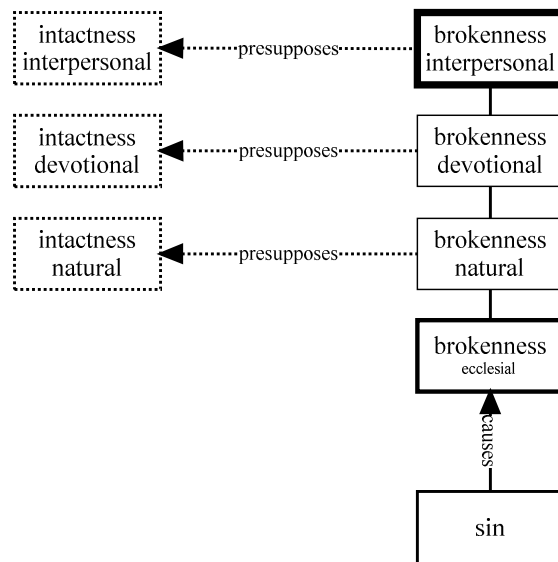


figure 38: fourfold brokenness

3.5.2 *Objective variables*

3.5.2.1 *Restoration*

In this study, we understand objective variables as pull factors. These are elements which are drawing the church and which are, at the same time, its goal. Stavanger does not give an account of a process of the actual functioning of the church in terms of a starting point and targets, rather it presents a view of how the church and the future world should be. This envisioned state of church and world pulls the ecclesial efficacy, as we can read in the following quotation:

“The perspective (of the kingdom, AJS) implies, first of all, that church and world belong together eschatologically. This means that the relation between church and world ultimately depends on a final act of God in which his promise of redemption becomes full reality. In this way any premature amalgamation and confusion between church and world is precluded. There is, in other words, a legitimate concern for the inalienable identity of the church as distinct from the world, even as the unity between church and world is recognized and practised in hope.” (282:290)

In the end – but watch out, not too early – there will be unity between church and world. God aims for a new world, a state in which the world is to be transformed. Restoration is the eschatological purpose of God. So, we have developed the variable ‘restoration’ and its subsequent attributes ‘interpersonal’, ‘natural’, ‘devotional’ and ‘ecclesial’. We apply the value ‘restoration interpersonal’ for those instances that deal with restored relations among people. This interhuman reconciliation is expressed in quotations which contain terms like ‘justice’, ‘peace’, ‘true partnership between men and women’, ‘kingdom’, ‘renewal of world’, ‘salvation of world’, ‘new creation’, ‘redemption’ in order to express this state of perfect unity. We meet this value 39 times without, and thirteen times with, the value ‘restoration natural’. In lines 87:91 for instance we read:

“It is in the world that God calls the church to be a servantpeople, the living temple of the Holy Spirit, the bride and body of God’s Son, Jesus Christ, in order that it may be a sign and bearer of the triune God’s work towards the salvation and renewal of all humankind.” (87:91)

The relevance of the value ‘restoration interpersonal’ is high. As for the value ‘restoration natural’, we see that there are no quotations in which the restoration of nature is being exclusively paid attention to. In all thirteen instances it is only dealt with in combination with the restoration of humanity and that is why we think this value is of minor importance in Stavanger. At the same time, unity between God and humanity is part of the eschatological goal, though this is stressed less than the inter-human aspect of reconciliation. We only refer three times to the restoration of this unity with ‘restoration devotional’. Its relevance is low. The following quotation is one the three.

“When God, from the human race, calls out the ekklesia, it is because he wills it to be a sign of a human race reconciled to God.” (230:232)

The fourth value of the variable ‘restoration’ is ‘restoration ecclesial’. We have been able to attribute this value 10 times. Its value is moderate. In the following lines, the need for renewal is explicitly mentioned:

“The church is the community of those who have been convinced of the presence and future of the kingdom. It unites in this all those who acknowledge the claim of the sovereign reign of God, which itself implies the necessity of constant conversion and renewal.” (234:238)

3.5.2.2 *Repentance gentiles*

In Stavanger, repentance is required because of the distorted relation between human-kind and God and among humans themselves¹²⁴ and it *only* applies for the people outside the church. In lines 556:559 we read:

“This is one aspect of the continuing Pentecost in the life of the church, as the Holy Spirit enables the church to become an intelligible and effective prophetic sign to people in all cultures, summoning them to unity in Christ through repentance and faith.” (556:559)

The figure below shows the relationship between ‘repentance gentiles’ (more provisional concept than variable) and the variable restoration and its nominative values.

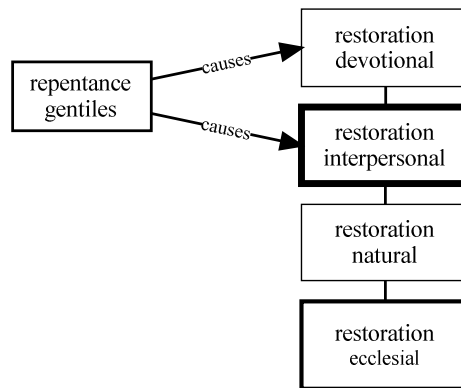


figure 39: fourfold restoration

¹²⁴ Repentance is not related to ‘restoration natural’, which underlines my opinion that not much attention is paid to the natural part of reality in Stavanger.

3.5.3 *Operating variables*

3.5.3.1 *Proclamation and diakonia, the witnessing functions*

By virtue of the sacramentality of reality (mystery), the church is a sign representing salvation by means of its functions. The church is God's instrument, we hear:

"It is the community of those willing to serve the kingdom for the glory of God and the good of humanity. To the degree in which this happens the church is, through the Holy Spirit, an effective sign, an instrument of God's rule in this 'aion'." (259:262)

Here we meet the operating variable, 'church functions'. In Stavanger, we discern three main functions of the church which are indicated by the attributes, 'proclamation', 'diakonia' and 'community building' (see figure 40). At this point, we mention the absence of the function mission, the obligatory task of the church to be sent into the world in order to have the world believe and the need to rescue people out of the world and gather them into the church.

'Proclamation' is the communication of the Christian message to the world and this function is referred to eleven times, giving it a moderate weight. In lines 121:122 of Stavanger, we read that the church...

"...must also proclaim Christ as the source of the world's true and decisive hope." (121:122)

This 'proclamation' tries to have people repent and turn to God and above all to their fellow humans. Therefore, 'proclamation' does not aim at drawing people out of the bad world into the reach of the church. It has no missionary goal. It is the proclaiming function of the church that ought to contribute to this repentance of people. So we link this function to repentance by 'supports', as figure 40 shows.

'Diakonia' is the service of the church for the world, serving the poor, helping the oppressed and healing the sick. In lines 599:602 of Stavanger, this is well described:

"In offering its common life in the service of God and his love for the world the church has also constantly to struggle through its presence alongside those who suffer and by its action on their behalf." (599:602)

'Diakonia' intends to effect reconciliation, the 'restoration of humankind'. It is the most important function in Stavanger with 32 references. Compared to the other functions, it is referred to most by far, so it has a high weight. Both 'proclamation' and 'diakonia' are the two components of which the church's witnessing function consists. As we read in Stavanger:

"This (the recognition of signs in church and world and their relation to God's plan of salvation, AJS) requires of the church, in its vocation to be a prophetic sign pointing to God's judgement and salvation in Jesus Christ, a double im-

plementation of its witnessing task, an implementation both in the communication of God's truth and in the sharing of God's love." (541:545)

Throughout the document, we occasionally meet 'proclamation' and 'diakonia' separately, but chiefly in the proximity of each other, as shown in this quotation. 'Proclamation' understood as conveying the Christian message of the love of God to the world presupposes a response.

"... all talk of the church as 'sign' is only possible if it is directly connected with the 'mystery', the 'open secret' of God's saving purpose to unite all things and people in Christ through the preaching of the gospel and the response to it (cf. Eph.1:10; 3:6)." (498:502)

'Proclamation' invites the world to share in God's reconciling love and to act accordingly. Therefore, both 'proclamation' and 'diakonia' have 'restoration' (interpersonal and devotional) as their common goal.

3.5.3.2 *Community building*

'Community building' is organising commitment among both fellow Christians and with God and it has three means in Stavanger: preaching, sacraments and ordinances. Preaching is the liturgical act of the homily and baptism and eucharist are the sacraments. Ordinances is a somewhat confusing term. Our document is not clear about it. It may mean church law, but it can also denote the churches rituals like the blessing of little children, of the sick, of the dying, or ordination or ecclesial wedding. This function is of minor importance in Stavanger. We actually meet only two references. One of them is in lines 414:416:

"The life of the church celebrates and communicates this renewal and reconciliation and witnesses to its reality in and for the world." (414:416)

Here we read that 'community building' has both a goal in itself, that of celebrating and communicating renewal and reconciliation, and also that it contributes to the 'witnessing of renewal and reconciliation in and for the world'. Neither prayer nor worship is explicitly mentioned as a means of 'community building'! 'Community building', 'proclamation' and 'diakonia' are not isolated functions as they are partially interdependent. In the quoted text fragment we meet all three functions and see how 'community building' serves (in the drawing: supports) the witnessing functions 'proclamation' and 'diakonia' and helps to restore (causes) the relation between God and the people (within the church) and among the faithful themselves ('restoration ecclesial'). This is depicted in the diagram below.

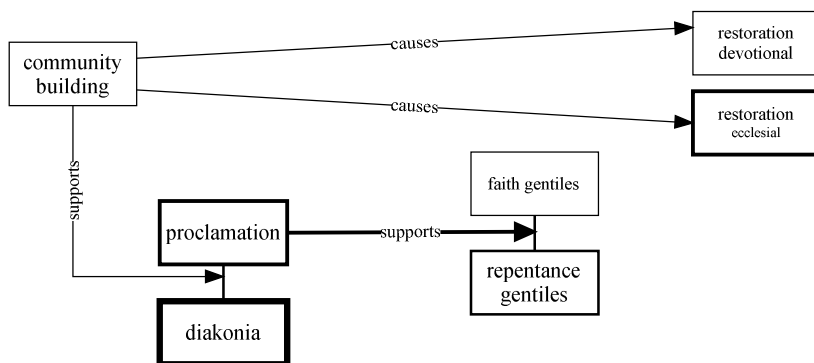


figure 40: church functions related to devotional and ecclesial restoration

3.5.4 Integrated diagram

When we assemble into one diagram all variables that we have been developing so far, we see a picture as shown in figure 41. The dotted boxes, in which the variables are enclosed, indicate that the document does not allow for the interrelating of the single variables (or better, nominal values of a variable) to another (nominal value of a) variable, but that all enclosed variables are related to a certain variable *outside* the box as indicated by the connecting arrow. The triune God restores the brokenness of reality that is caused by human sin. The condition for this restorative act is the sacramental character of reality at its ontic level. Stavanger focuses upon the interpersonal aspect of restoration, more than upon the ecclesial part. The natural and the devotional components are given very little attention. The church is God's main instrument for his purpose of salvation, although his efficacy is also present outside the church. The efficacy of the church is constituted from the ontological nature of reality and the three actors: Father, Son and Spirit within the Trinity. Stavanger depicts God the Father as the foundation for the church. In this document the weight given to the person of the Father is low while the Spirit which facilitates the church is weighted moderately. Finally, we linked the person of the Son to the church through the relation 'feeds'. Christ is the most relevant actor in the Stavanger document. We were successful in distinguishing three main church functions: 'community building' (low), 'proclamation' (moderate), and 'diakonia' (high). 'Community building' is the 'ad intra' aspect of the church; 'proclamation' and 'diakonia' are 'ad extra'. We have seen that very little attention is paid to the 'ad intra' function even though it contributes to the ad extra functions and effects 'restoration devotional' and 'restoration ecclesial'. 'Proclamation' contributes to the repentance and the faith of the gentiles. Repentance of the gentiles effects the restoration of their devotion to God and the restoration between humans. 'Diakonia' also effects this latter restoration. The functions of the church and the nominal values of restoration are linked by the relation 'signifies'. This indicates the sign character of the church for which faith (of the believers and of the gentiles) is the necessary condition.

3.6 Conclusion and proposal for continuation

The performative goal of the Stavanger report is to have all readers intelligibly understood the one truth and to have them dedicate themselves to the changing of reality. God aims for a new world, That is, a state in which the world is to be transformed. According to the use of the performative style found in Stavanger, it seems to tell us that reality is to be captured by cognition only. Both explanation and confession aim for the cognitive acceptance of information and beliefs as the one and only condition for conversion. This one-sided stress on cognition sits in contradiction to the concept of mystery which is referring to a non-intellectual comprehension of reality. Only on a few occasions does the document try to get the audience to do something; it intends to influence its readers directly by the 'admonition' and 'appeal' mode. Our analysis of the occurrence of the managing modes made us conclude that the trivialising mode is lacking and that we only come upon two components: 'Christological securing' and 'creedal securing' which are of the 'anchoring' form. As for the ontic level of reality, we found that Stavanger explicitly spoke of its sacramental nature. God acts in the world and the church participates in God's efficacy by proclaiming and serving. Therefore, the church is a partaker in God's restoration plan, but is surely not the one and only means for this restoration. Only once in this document the distorted relationship between God and humanity is described as 'the broken relationship between Creator and creature'. Thus, not much attention is paid to the natural component of the restoration. The *ad intra* function is of minor importance in Stavanger.

In the next stage of our study we were able to quickly code our project's third and final document, the Nature and Mission text. At this point, we left the open coding technique and turned to focused coding by using the most relevant codes developed in the past stages and inferring the developed theory thus far. From then on, we conducted no more analysis by induction, but utilised deduction instead. We were only interested in the main concepts, their dimensions and their relationships. In the appendix we listed those concepts that we have been able to deduce from the two so-called, extreme cases, Lund and Stavanger, and which also proved to be relevant. These concepts became the codes with which we coded the Nature and Mission document and subsequently analysed its two hermeneutical levels.

4 THE NATURE AND MISSION DOCUMENT

4.1 A description

As with the Lund report and the Stavanger document, we again performed an analysis of the performative language and the discourse for the Nature and Mission document and we were able to identify its variables and their relations. We will start here by presenting a short description of the document, explain its structure and give a summary.

‘The Nature and Mission of the Church’ was published in December 2005 and is the latest result from Faith and Order’s study on Ecclesiology. It replaces the earlier document ‘The Nature and Purpose of the Church’ (1998). The Nature and Mission document, as we will henceforth call the present document, identifies convergences regarding the nature and the mission of the church. The report has been sent to the churches for evaluation and response and consists of a main text as well as some text in boxes. We have restricted ourselves to the main text and have left unobserved the text in the boxes. The main text contains the common perspectives that are a result of ecumenical progress and the improved relationships between churches, while the material within the boxes, which we have placed outside of our scope, identifies the remaining differences that still remain. As with Lund and Stavanger, the Nature and Mission document also interests us in what can be said *in common* by Faith and Order. It is the *consensus* which underlies the report which is important to us and, thus, we are not interested in particular opinions.

4.2 Thematic structure and summary

The Nature and Mission text contains six sections: ‘Introduction’, ‘The Church of the Triune God’, ‘The Church in History’, ‘The Life of Communion in and for the World’, ‘In and for the World’, and ‘Conclusion’ as is shown in the figure below.

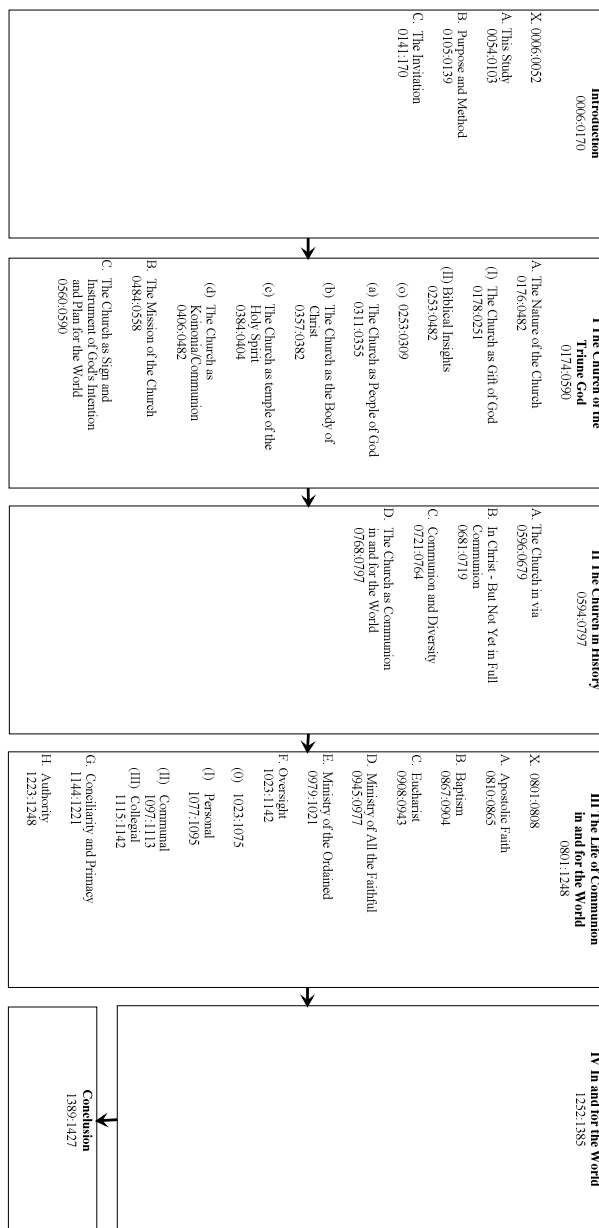


figure 42: schematic overview the Nature and Mission document

4.2.1 Introduction

The goal of Faith and Order is the proclamation of the oneness of the church of Jesus Christ. At the Canberra Assembly of the World Council of Churches in 1991 it was

claimed that *koinonia* is the foundation of that oneness and the way of living a life together at the same time. The present document is a continuation of Faith and Order's earlier work on this quest for visible unity. As Faith and Order understands that congregations and church members live in different contexts, reflection is then asked for particular situations. It is stressed that mission is one of the central issues in the study on the nature and purpose of the church. The purpose of the study is to find what churches agree on concerning the nature and mission of the church and to find ways to overcome those issues which divide the church. The present document, which is the result of bilateral and multilateral discussions, serves to help churches in producing a 'convergence' text. Allowing each other the space of language and theology, churches are requested to indicate to what degree this document adequately identifies common ecclesiological convictions and how effectively it addresses the concerns of particular churches. Churches are also asked to give some recommendations on how to further the process of unity.

4.2.2 I The Church of the Triune God

The church, created by the Word of God and the Spirit, is called upon to serve and to witness to the kingdom. This is its missionary character. The church which is centred and grounded in the Word of God, is the community of the faithful, who themselves are servants of the Lord, the incarnation of the Word. The Spirit incorporates human beings into the body of Christ. The church is one, holy, catholic and apostolic. The church is both a divine and a human reality. As Scripture is normative for the followers of Jesus, it provides insights for the development of a vision of the church throughout history. The plurality of the New Testament canon and the various interpretations of the books in later history allow for a rich diversity of insights. The document chooses four images which 'counterbalance each other and compensate each other's limitations'. The image of the church as people of God expresses aspects of election and vocation that embrace Jew and Gentile. It stresses the covenant character of the church. People of God also refers to pilgrims on their way to the fulfilment of the promise. The image of the church as the body of Christ refers to the christological dimension of the church, for Christ is seen as the head of his body. At the same time, the pneumatological dimension is present in this image: the Spirit gives life to the body and has people participate in it. Thirdly, the text mentions the approach of the church as 'temple of the Holy Spirit'. This image indicates the inner-dwelling, life-giving power of the Spirit. The church is seen as 'God's household, a holy temple in which the Spirit lives and is active.' The last Biblical image is the church as *koinonia*/communion. The term *koinonia* has New Testament roots, but it is also found in later periods. After a period of less importance, it has become a central concept again for a common understanding of the visible unity of the church. *Koinonia* denotes the integrity of the relationships between God, the people and the whole of creation; it is the expression of the underlying reality of other biblical images like 'the flock', 'the vine', 'the bride of Christ'. It is God's purpose 'to gather all creation under the Lordship of Christ and to bring humanity together with all creation into communion.' The church's mission is to serve as God's instrument for all this. The church 'participates in the mission of Christ to reconcile all things to God and to one another through Christ.' Through worship (*leitourgia*), service (*diakonia*) and proclamation (*kerygma*), the church is engaged in God's reconciliation

and in a world transforming design. This faithful witness requires, advocacy and care for the poor, discernment of unjust structures, and working together for a better world with people of goodwill. 'The one, holy, catholic and apostolic church is sign and instrument of God's intention and plan for the world.' Its transcendent nature is indicated by the term 'mysterion', meaning that it is more than its visible appearance. Liturgy celebrates this transcendence.

4.2.3 II The Church in History

The church is both an eschatological and a historical reality. On the one hand, it is already anticipating the kingdom of God. On the other hand, it is subjected to the conditions of the world. That is, the church is exposed to change and to diverse and, at times, conflicting views, as well as to sin. One example of sin, the document explains, is the discrepancy between membership in the church and simply practicing the Christian faith. That is, the incongruency between those who choose to 'belong without believing' and those who say they 'believe without belonging'. Furthermore, we are told that the church's oneness stands over against its divisions, that its holiness continuously demands repentance and renewal, that its catholicity is challenged by exclusion, and that the apostolicity of the church is confronted with the shortcomings in the proclamation of God's Word. The document expresses its gratitude that all churches participate in some way in Christ, but regrets, at the same time, the fact that the churches do not live in full communion with one another. As these divisions hinder the church's mission, working on visible unity is an important task. Still, it is part of the essence of fellowship with God, that the faithful are in need of constant repentance. Unlike division, authentic diversity is legitimate according to the document. The gospel demands interplay of historical and cultural expressions. For being the church, the communion of local churches is essential. One gospel, one baptism, one eucharist and a common ministry are constitutive for every local church. When all churches are able to recognise in each other the one, holy, catholic and apostolic church, then full communion is realised.

4.2.4 III The Life of Communion in and for the World

The communion of the church is established in the confession of faith, in baptism, the eucharist, in the ministry of all the faithful, the ministry of the ordained, in oversight, in conciliarity and primacy, and in authority. As for the confession of faith, we read that the churches, in their particular context and as related to their personal and social situations, are called to continue the teaching of the apostles witnessed to in Scripture and as articulated in the Nicene-Constantinopolitan creed. The faith of the church is confessed in 'the living traditions of the church': worship, life, diakonia and mission. Baptism as a gift from the Spirit unites Christians with Christ's life, death and resurrection. It 'involves confession of sin, conversion of heart, pardoning, cleansing and sanctification.' It 'consecrates' the faithful as members of the people of God. Baptism should be understood as a 'lifelong growth into Christ' nourished by the faith of the church. It is the conviction of the document that all people are subjected to God's care for them. It is the baptismal vocation of Christians, 'clothed in Christ' and thus anticipating the kingdom God wants for every creature, to engage in the struggles of the poor. 'Communion established in baptism is focused and brought to expression in the eucharist.'

The Lord's Supper, as proclamation of the gospel and glorification of God, as anamnesis of what Christ had brought about for us, and as epiclesis, demands a reconciliation which challenges us to act justly in social, economic and political areas. Central to the biblical understanding of ministry is service. The Holy Spirit gives every believer special gifts to contribute to that common task of proclamation of the good news and to 'setting at liberty those who are oppressed'. In addition to the ministry of all the faithful, the church also speaks of the ministry of the ordained, exercised locally and regionally. Ordained ministers, chosen by the community, have a task in building up the community, in pastoral care, in teaching and in leadership in mission. Churches have different patterns of ministry. Oversight, also exercised on the local and the regional level, is the ministry of episcopé. The function of this ministry of co-ordination is to ensure that the diversity of gifts or ministries enriches the whole of the church. Through this ministry, God furthers and discloses his kingdom. Structures of oversight have varied over the years and still vary in the different regions of the church. Episcopé is exercised in personal, communal and collegial ways. Personal oversight is not restricted to bishops only. This oversight is exercised in relation to the entire church. Those who exercise oversight have the special task to care for the unity and continuity of the church in its service for the world. Communal oversight concerns the well-being of the church and the participation of the entire community in the mission of the church. The collegial way of oversight refers to the gathering of those who exercise oversight in the fields of leadership, consultation, discernment, and decision-making. Collegiality implies listening to one another, to Scripture, tradition, scholarship and experts. Conciliarity and primacy are exercised at a local, regional and global level as expressed in synods and councils. Primacy refers to the summoning and presiding role in these gatherings and primacy has taken different forms throughout history. Yet, one can experience an 'increasing openness' to discuss this sensitive issue within the ecumenical dialogues. Finally, authority constitutes the communion of the church. The report stresses that 'authority in the church comes from God and it is marked by God's holiness.' Authority is relational and interdependent. Christ washing the feet of the disciples is a qualifying image of the nature of authority. Sources of authority are, for instance, Scripture, tradition, worship, and synods.

4.2.5 IV In and for the World

Love to humanity is God's 'first and foremost attitude'. The kingdom is the final destiny of the whole created order. The church is God's instrument for its transformation. Therefore, diakonia is a main function of the church. Proclamation of the gospel serves this function. Evangelism leaves room for respecting other religions. Discipleship of the church results from the communion of the faithful with God in Christ. Christians meet good things in the world, but also brokenness. Their faith requires engagement in the suffering of humankind and in the defence of human life and dignity. The moral engagement of the church is based on faith and grace. In their work for a better world, Christians should join with all people of good will, no matter to which religion they adhere, even with those of no religious belief. Also, with regard to state and society, the faithful are invited 'to collaborate with political and economic authorities in order to promote the values of God's kingdom, and in order to oppose policies and initiatives which contradict them.' Situations do exist when Christians have to take a common

stance when the authenticity and credibility of the church is at stake. If it seems to be impossible, then dialogue is required in order to overcome these differences. Sometimes issues will divide the church. Reciprocal accountability of the churches with regard to ethical issues implies giving and receiving as well as expressing that churches share in Christ's mission to bring light and healing to the world.

4.2.6 Conclusion

The ecumenical convergence of understandings deserves affirmation and, especially, with regard to the recognition process, progress has been made. Regretfully, there are also examples of re-confessionalism, that is, an anti-ecumenical spirit or non-reception which can be observed. The document calls upon all churches 'to engage in the task of articulating together a common understanding of Christian identity.' The present text, if studied and reflected upon by the churches, can be of help in the continuing process of mutual recognition, reconciliation and visible unity.

4.3 Analysis of performative styles

4.3.1 Spread of performative styles to the report

Assigning the nine performative styles to the text, resulted in the following list of fragments.

section	lines	performative style	number of lines
I	0181:0259	confession	79
	0260:0273	explanation	14
	0274:0276	confession	3
	0277:0282	explanation	6
	0283:0283	confession	1
	0284:0309	explanation	26
	0311:0319	confession	9
	0320:0355	explanation	36
	0357:0366	confession	10
	0367:0397	explanation	31
	0398:0404	confession	7
	0406:0416	explanation	11
	0417:0434	confession	18
	0435:0449	explanation	15
	0450:0590	confession	41
II	0594:0620	explanation	27
	0621:0679	grief	59
	0681:0686	gratitude	6
	0687:0690	grief	4
	0691:0698	appeal	8

section	lines	performative style	number of lines
	0699:0704	confession	6
	0705:0714	explanation	10
	0715:0729	confession	15
	0730:0797	explanation	68
III	0801:0805	confession	5
	0806:1135	explanation	330
	1136:1142	recommendation	7
	1144:1248	explanation	105
IV	1254:1288	explanation	35
	1289:1310	appeal	22
	1311:1325	explanation	15
	1326:1374	appeal	49
	1375:1385	confession	11
Concl.	1389:1406	explanation	18
	1407:1411	grief	5
	1412:1427	appeal	16

table 12: list of fragments and styles in the Nature and Mission document

From this table we deduced the following overview of the density of each style (expressed in percentages) and the frequency of attribution (also expressed in percentages). We have already explained that both density and frequency are relevant as indications of the persuasive strategy of the report.

performative style	type	frequency	percentage frequency	number of lines	percentage number of lines
explanation	representative	14	40,0	747	66,2
confession	representative	12	34,3	205	18,2
appeal	directive	4	11,5	95	8,5
admonition	directive	0	0,0	0	0,0
comfort	directive	0	0,0	0	0,0
recommendation	directive	1	2,8	7	0,6
gratitude	expressive	1	2,8	6	0,5
grief	expressive	3	8,6	68	6,0
repentance	expressive	0	0,0	0	0,0
				+ 100	+ 100

table 13: frequency and number of lines of performative styles

From this overview we can conclude that 84,4% of the lines of the document consists of the representative type of illocutionary acts, that 9,1% entails the directive type and

that 6,5 % of the total amount of lines is expressive. So, less than one tenth tries to get the audience to do something or intends to influence its readers directly so that reality will be changed by them. Within the group of representative types, almost one fifth is confessional, i.e. subjective over against two third explanatory. The tenor of the Nature and Mission document is considerably 'objective'. When we divide the performative styles that we have been able to attribute to the document into groups of weight (measured to density and frequency), we can present the results in the following table.

group	percentage frequency	percentage number of lines	type
1	explanation 40,0	explanation 66,2	representative
2	confession 34,3	confession 18,2	representative
3	appeal 11,5 grief 8,6	appeal 8,5 grief 6,0	directive expressive
4	recommendation 2,8 gratitude 2,8	recommendation 0,6 gratitude 0,5	directive expressive
5	admonition 0,0 comfort 0,0 repentance 0,0	admonition 0,0 comfort 0,0 repentance 0,0	directives expressive

table 14: ranking of performative styles

Examining the spread of styles over the five analysed sections, we observe that in the first section 'confession' and 'explanation' are alternating, that appeals are made in the second and especially in the fourth and concluding section, and that expressives occur in the second, and to a lesser degree, in the concluding section, as well. This brings us to the conclusion that the second section is the most diverse part of the document when it comes to performative styles while it is also the less cognitive section, while the first was the most.

4.3.2 Performative strategy: dedication

The following diagram depicts all the attributed performative styles in a coherent way.

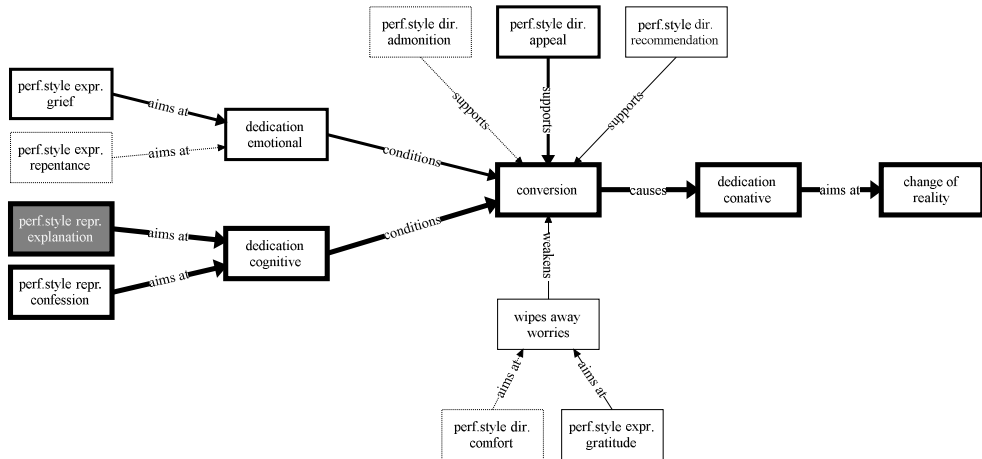


figure 43: performative strategy

Both emotional and cognitive dedication are conditions for conversion. In the Nature and Mission document density and frequency of the performative style ‘explanation’ are relatively high, compared to Stavanger and Lund. In order to indicate this, and in order to be able to distinguish between this text, Stavanger, and Lund, we have filled the box ‘perf.style repr.explanation’ with grey.

4.3.3 Conclusion

At the performative level, the Nature and Mission document influences its readers alternately in a cognitive and emotional way. The ‘explanation’ mode is often employed. The performative goal of the text is to have all readers intelligibly understand the nature and the mission of the church, and to have them dedicate themselves to the changing of reality. The ‘appeal’ mode and, in one instance, the ‘recommendation’ mode support this intention. ‘Comfort’, ‘repentance’ and ‘admonition’ are lacking while the singular expression of ‘gratitude’ only weakens the need for change in a minor way.

4.4 Modes of managing

The trivialising mode is not in evidence in the Nature and Mission text; however, we did find already acknowledged forms of the anchoring mode and even proved to be able to distinguish a new form: ‘anchoring by teaching’.

4.4.1 Christological securing

In 26 instances we noted the superior Christ, whereas, by contrast, we found sixteen references to the low Christ. We think this is indicative of the ‘christological securing’ form of the anchoring mode.

4.4.2 Creedal securing

In the Nature and Mission document, we found five references to creeds and confessions. In addition, the performative style of confession is frequently used to fixate the conceptual meaning of the text and take hold of the churches.

4.4.3 Securing by means of grace

The means of grace (proclamation, baptism and eucharist) are brought into action in order to have the church organise itself. They do not function as a form of managing mode and, thus, do not play a role as a discursive strategy.

4.4.4 Anchoring by teaching

This form is new. We did not encounter it in Lund nor in Stavanger. The teaching of Christ, set forth by the apostles and the church is a means of anchoring. In the lines 547:553 we read:

“In the power of the Holy Spirit, the Church is called to proclaim faithfully the whole teaching of Christ and to share the Good News of the Kingdom – that is, the totality of apostolic faith, life and witness – with everyone throughout the entire world. Thus the Church seeks faithfully to proclaim and live the love of God for all, and to fulfil Christ’s mission for the salvation and transformation of the world, to the glory of God.” (547:553)

By understanding the message of Christ, the apostles and the church as a ‘teaching’, the document provides its readers with an anchor in order to fixate the meaning of the text. We find eleven references to this form of anchoring. The managing modes in the Nature and Mission text are schematically shown in the figure below.

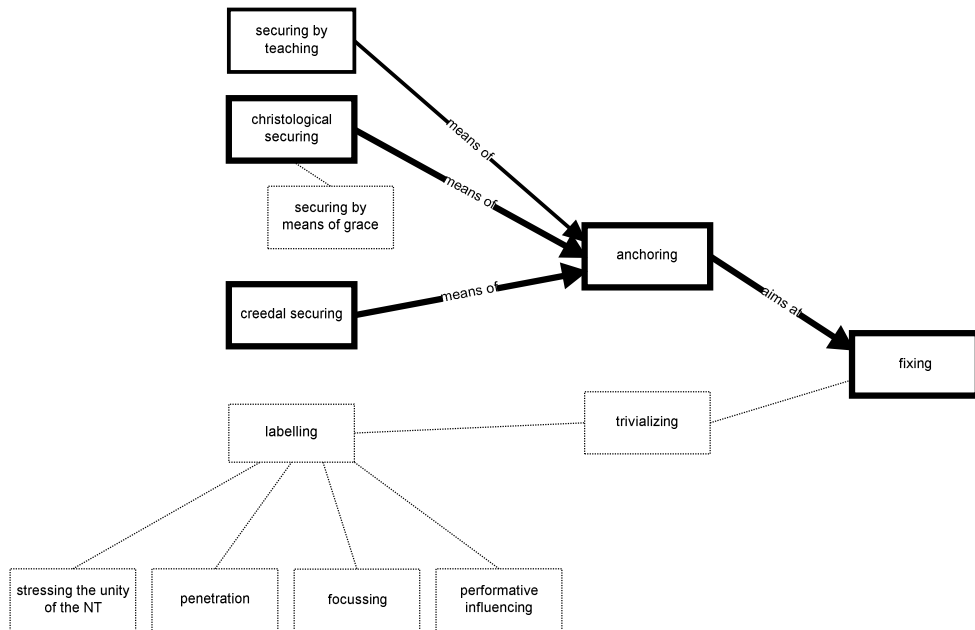


figure 44: discursive strategy

Both, ‘christological securing’ and ‘creedal securing’ are means of the anchoring mode and we have added ‘securing by teaching’. The labelling mode is not present.

4.5 Conceptual analysis of the document

4.5.1 Constituting variables

4.5.1.1 Reality perception: koinonia-word sacramental ontology

The reality perception of the Nature and Mission document is grounded by the concept of sacramental ontology. However, we see that this concept is very much coloured by the terms ‘koinonia’ (13x) and ‘word of God’ (25x). We found six references to the ‘plain’ concept of sacramentality. One of those instances is the following quotation:

“The Church, embodying in its own life the mystery of salvation and the transfiguration of humanity, participates in the mission of Christ to reconcile all things to God and to one another through Christ (cf. 2 Cor5:18-21; Rom 8:18-25). Through its worship (leitourgia); service, which includes the stewardship of creation (diakonia); and proclamation (kerygma) the Church participates in and points to the reality of the Kingdom of God. In the power of the Holy Spirit the Church testifies to the divine mission in which the Father sent the Son to be the Saviour of the world.” (506:514)

The terms ‘mystery’, ‘transfiguration’, ‘participation’ and ‘point to’ indicate the sacramental connection of God to nature and history: on the one hand, the divine and, on the other hand, the historical and natural. Participation of the church in God’s kingdom means that the church *is* already part of that new reality; the notion that the church at the same time is pointing towards it implies that it is still a ‘signum prognosticum’ (Thomas of Aquinas). The church, according to the sacramental view, has a transcendent character, which means it is a sign pointing beyond itself:

“The one, holy, catholic and apostolic Church is sign and instrument of God’s intention and plan for the whole world. Already participating in the love and life of God, the Church is a prophetic sign which points beyond itself to the purpose of all creation, the fulfilment of the Kingdom of God. (...)

To acknowledge the nature of the Church as ‘mysterion’ (cf. Eph 1:9-10; 5:32) indicates the transcendent character of its God given reality as one, holy, catholic and apostolic. The Church can never be fully and unequivocally grasped only in its visible appearance.” (563:577)

The concept of sacramental ontology means that God’s grace is also effective outside the church. As already explained, the kind of sacramentality we meet in the Nature and Mission document is qualified by the notions of ‘koinonia’ and ‘word of God’. The document connects sacramentality to koinonia in the following quotation:

“It is only by virtue of God’s gift of grace through Jesus Christ that deep, lasting communion is made possible; by faith and baptism, persons participate in the mystery of Christ’s death, burial and resurrection (cf. Phil 3:10-11). United to Christ, through the Holy Spirit, they are thus joined to all who are ‘in Christ’: they belong to the communion – the new community of the risen Lord. Because koinonia is a participation in Christ crucified and risen, it is also part of the mission of the Church to share in the sufferings and hopes of humankind.” (461:468)

Here we read that being united to Christ (in whom the divine and the natural and historical meet) is participation *understood as koinonia*. ‘Koinonia’ means communion, participation, fellowship, sharing. It expresses relatedness between God (as Father, Son and Spirit), human beings and the created order. It is a central theme in the bible. Our documents claims:

“In the narrative of creation, man and woman are fashioned in God’s image, bearing an inherent capacity and longing for communion with God, with one another and with creation as its stewards (cf. Gen 1-2). Thus, the whole of creation has its integrity in koinonia with God. Communion is rooted in the order of creation itself and is realised, in part, in natural relationships of family and kinship, of tribe and people. At the heart of the Old Testament is the special relationship, the covenant, established by God between God and the chosen people (cf. Ex 19:4-6; Hos 2:18-23).” (417:426)

The document states that 'koinonia' is the term in which all other biblical images of the church are expressed.

"The biblical images (...) such as 'the flock' (Jn 10:16), 'the vine' (Is 5; Jn 15), 'the bride' of Christ (Rev 21:2; Eph 5:25-32), 'God's house' (Heb 3:1-6), 'a new covenant' (Heb 8:8-13) and 'the holy city, the new Jerusalem' (Rev 21:2), evoke the nature and quality of the relationship of God's people to God, to one another and to the created order. The term koinonia expresses the reality to which these images refer." (435: 441)

The initial relationship between God, humanity and the rest of creation is distorted by sin.

"God's purpose in creation is distorted by human sin, failure and disobedience to God's will and by rebellion against him (cf. Gen 3-4; Rom 1:18-3:20). Sin damages the relationship between God, human beings and the created order." (427:430)

It is the purpose of God and the ultimate goal of the mission of the church to create and sustain 'koinonia'. Therefore, the church should be one, we hear:

"Not only does mission have as its ultimate goal the koinonia of all; but effective mission is thwarted by the scandal of division: Jesus prayed that all his disciples be one precisely "so that the world may believe" (Jn 17:21). Thus mission is essentially related to the very being of the Church as koinonia (cf. 1 Jn 1:1-3). This is why the restoration of unity between Christians, brought about through committed dialogue about issues that still divide them as well as through the continual renewal of their lives, is such an urgent task." (687:695)

In addition to 'koinonia', there is also the notion that 'word of God' qualifies for the concept of sacramentality. It is considered the centre and the very ground of the church. We understand that both the Spirit and the word of God cause faith:

"Faith called forth by the Word of God is brought about by the action of the Holy Spirit (cf. 1 Cor 12:3). According to the Scripture, the Word and the Spirit are inseparable. As the communion of the faithful, the Church therefore is also the creature of the Holy Spirit (*Creatura Spiritus*). Just as in the life of Christ the Holy Spirit was active from the very conception of Jesus through the paschal mystery and remains even now the Spirit of the risen Lord, so also in the life of the Church the Spirit forms Christ in believers and in their community. The Spirit incorporates human beings into the body of Christ through faith and baptism, enlivens and strengthens them as the body of Christ nourished and sustained in the Lord's Supper, and leads them to the full accomplishment of their vocation." (212:232)

We are told that as creature and instrument of God's word, the church witnesses to the kingdom:

“The Church is called into being by the Father ‘who so loved the world that he gave his only begotten Son, that whoever believes in him shall not perish, but have eternal life’ (Jn 3:16) and who sent the Holy Spirit to lead these believers into all truth, reminding them of all that Jesus taught (cf. Jn 14:26). The Church is thus the creature of God’s Word and of the Holy Spirit. It belongs to God, is God’s gift and cannot exist by and for itself. Of its very nature it is missionary, called and sent to serve, as an instrument of the Word and the Spirit, as a witness to the Kingdom of God.” (181:189)

This word of God is made flesh. Its manifestation in history, in Christ, in the bible and in the witness of the church permeates our reality, the document explains:

“The Church is centred and grounded in the Word of God. This Word has become manifest in history in various ways. ‘... it is the Word of God made flesh: Jesus Christ, incarnate, crucified and risen. Then it is the word as spoken in God’s history with God’s people and recorded in the scriptures of the Old and New Testaments as a testimony to Jesus Christ. Third, it is the word as heard and proclaimed in the preaching, witness and action of the Church.’ The Church is the communion of those who, by means of their encounter with the Word, stand in a living relationship with God, who speaks to them and calls forth their trustful response; it is the communion of the faithful.” (190:199)

It is the vocation of each Christian to respond to the Word of God, the text explicates:

“The Church is the community of people called by God who, through the Holy Spirit, are united with Jesus Christ and sent as disciples to bear witness to God’s reconciliation, healing and transformation of creation. Discipleship is based on the life and teaching of Jesus of Nazareth testified to in Scripture. Christians are called to respond to the living Word of God by obeying God rather than ‘any human truth’ (Acts 5:29), by repenting of sinful actions, by forgiving others, and by living sacrificial lives of service. The source of their passion for the transformation of the world lies in their communion with God in Jesus Christ. They believe that God, who is absolute love, mercy and justice, is working through them by the Holy Spirit.” (1271-1281)

The concept of ‘word’ connotes the cause of faith and church as well as the authority to which people are called to respond.

4.5.1.2 God: Father, Son and Spirit

The church’s foundation is the triune God. God the Father grounds the church, the Son feeds the church and the Spirit is its facilitator. We encountered a sense of balance between the relevance of these three persons in this document as we found 47 references to Christ the Son, 33 to the Father and 34 to the Spirit.

4.5.1.3 Initial state of brokenness

Church, humanity, nature and the relationship between God and humankind are broken initially. We found one explicit reference to the devotional form of brokenness, four references to the natural and five to the interpersonal. In eleven cases, the brokenness of the church was explicitly mentioned. Sin is the cause of all brokenness.

4.5.2 Objective variables

4.5.2.1 Restoration

More important than the attention paid to the initial state of brokenness is the notice of the restoration of it. Most stress is laid on the ecclesial (14x) and interpersonal (24x) aspects. But we also find quite some references to the devotional (6x) and the natural (10x) forms.

4.5.2.2 Repentance gentiles

In the Nature and Mission text, repentance primarily applies for the people outside the church. In Stavanger, we stated that this notion exclusively referred to the gentiles. Where explicitly mentioned in the Nature and Mission document it is the expected outcome of the proclaiming function of the church and thus contributes to restoration.

4.5.3 Operating variables

4.5.3.1 Proclamation and diakonia, the witnessing functions

Both proclamation (28x) and diakonia (44x) are the witnessing functions of the church. In the Mission and Nature document this witnessing function is equated with ‘mission’, the church’s being sent into the world. We read in this example that mission entails both proclamation and care:

“As Christ’s mission encompassed the preaching of the Word of God and the commitment to care for those suffering and in need, so the apostolic Church in its mission from the beginning combined preaching of the Word, the call to repentance, faith, baptism and diakonia. This the Church understands as an essential dimension of its identity. The Church in this way signifies, participates in, and anticipates the new humanity God wants, and also serves to proclaim God’s grace in human situations and needs until Christ comes in glory (cf. Mt 25:31).” (521:528)

There is a high weight of the proclamation component as part of the witnessing function of the church within in the Nature and Mission document. Proclamation should result in faith and in the repentance of the gentiles. Diakonia aims for the restoration of humankind.

4.5.3.2 *Community building*

Community building (26x) is referred to just about as much as to the proclamation function. It contributes to the mission of the church but it also effects the ‘restoration devotional’. This we find expressed in the following quotation:

“Just as the confession of faith and baptism are inseparable from a life of service and witness, so too the Mass demands reconciliation and sharing among all those regarded as brothers and sisters in the one family of God and is a constant challenge in the search for appropriate relationships in social, economic and political life (cf. Mt 5:23ff; 1 Cor 10:14; 1 Cor 11:20-22). Because the Lord’s Supper is the Sacrament which builds up community, all kinds of injustice, racism, estrangement, and lack of freedom are radically challenged when we share in the body [22] and blood of Christ. Through Holy Communion the all-renewing grace of God penetrates the human personality and restores human dignity. The Eucharist, therefore, obliges us also to participate actively in the ongoing restoration of the world’s situation and the human condition. God’s judgement demands that our behaviour be consistent with the reconciling presence of God in human history.” (930:943)

4.5.4 *Integrated diagram*

When we assemble into one diagram all the variables that we have been developing so far, we see a picture as shown in figure 45. The dotted boxes, in which the variables are enclosed, indicate that the document does not allow for an interrelating of the single variables (or better, nominal values of a variable) to another (nominal value of a) variable, but that all enclosed variables are related to a certain variable *outside* the box as indicated by the connecting arrow. The triune God restores by means of the three main functions of the church, the brokenness of reality that is caused by human sin at its devotional, interpersonal, natural and ecclesial level. The Father brings forth the Word which grounds the church and evokes the faith of the believers which is a condition for the church’s potential of becoming a sign for the restoration of reality. The Son feeds the church and the Spirit is its facilitator. The condition for this restorative act and for the efficacy of the church is the koinonia-word sacramental character of reality at its ontic level. Though the church is God’s main instrument for his purpose of salvation, God’s efficacy is also present outside the church. Proclamation contributes to the repentance and the faith of the gentiles. Repentance of the gentiles effects the restoration of their devotion to God and the restoration between humans. Diakonia also effects this latter restoration. The functions of the church and the nominal values of restoration are linked by that relation named ‘signifies’ which indicates the sign character of the church for which faith (of the believers and of the gentiles) is the necessary condition.

4.6 Conclusion

At the discursive level, the Nature and Mission document alternately influences its readers in both a cognitive and in an emotional way, with stress on the cognitive component – especially the explanatory. Therefore, the tenor of the Nature and Mission document is considerably ‘objective’. The performative goal of the text is to have all readers intelligibly understand the nature and the mission of the church and to have them dedicate themselves to the changing of reality. Only a few times does the document try to get the audience to do something where it intends to influence its readers directly by the ‘appeal’ mode.

With regard to the managing modes, we concluded that the trivialising component was missing. We noticed the ‘christological securing’ and the ‘creedal securing’ elements and found the ‘securing by means of grace’ lacking. We also discovered a new one: ‘securing by teaching’.

On the ontic level, The Nature and Mission document is a ‘balanced’ text. The three modes of the Trinity are all present. Though the person of Christ is stressed, there is no dominance of any one of them. Also, with respect to the three main functions of the church (‘community building’, ‘proclamation’ and ‘diakonia’), we can conclude that despite the accentuation of the diakonia mode, none of them is lacking or undervalued. Finally, the document pays attention nearly equally to all four components of restoration: devotional, interpersonal, natural and ecclesial. The vertical and the horizontal are well balanced.

Furthermore, we concluded that the two concepts ‘word of God’ and ‘koinonia’ qualify for the Nature and Mission document. This makes us speak of a ‘koinonia-word sacramental ontology’, which is underlying the reality perception of the report.

5 INTEGRATED ANALYSIS

5.1 Comparison of the three documents

In chapters 2, 3 and 4 we gave an account of the threefold question which steered our research: *What is the performative meaning of the language which Faith and Order employs relating church and world, what sort of discursive strategies does Faith and Order use and what is the conceptual bandwidth of this relationship in, respectively, the Lund report, the Stavanger document and the Nature and Mission document?* However, as we have explained in paragraph 1.5.4, we were also interested in making a comparison of the three texts. This has led to the last specification of the research question: *Which configuration profiles, each with their own specific characteristics, do we see when we compare Lund, Stavanger and the Nature and Mission document on the point of language, discourse and conceptual intent?* This question will lead to our integrating and specifying research activities in chapters 5 and 6 and will also cause us to perform a cross-case analysis. First, we will present here the results of our comparison of the three documents in the following table as we focus upon the common variables.

Lund	Stavanger	Nature and Mission
Performative and discursive level		
<i>More directive</i> Moves people to do something (work on visible unity).	<i>Less directive</i> Stresses convincing the reader. Awareness precedes being active.	<i>Less directive</i> Stresses convincing the reader. Awareness precedes being active.
<i>Few expressives</i>	<i>Zero expressives</i>	<i>Few expressives</i>
<i>Dedication of the reader</i> The report tries to influence readers in a <i>mainly</i> cognitive way. Weight 'dedication cognitive': high. Weight 'dedication emotional': moderate. More stress on 'explanation' than on 'confession'. At some points provision of comfort and expression of gratitude.	<i>Dedication of the reader</i> The report tries to influence readers in an <i>exclusively</i> cognitive way. Weight 'dedication cognitive': high. Weight 'dedication emotional': zero. Equal stress on 'explanation' and 'confession'. At some points some provision of comfort, zero gratitude.	<i>Dedication of the reader</i> The report tries to influence readers in a <i>mainly</i> cognitive way. Weight 'dedication cognitive': high. Weight 'dedication emotional': moderate. More stress on 'explanation' than on 'confession'. At one point gratitude, no provision of comfort.
<i>Many managing modes</i>	<i>Few managing modes</i>	<i>Few managing modes</i>

Both anchoring and trivialising modes. The anchoring's components 'creedal securing' and 'christological securing' have a high weight and 'securing by means of grace' a moderate weight.	Only the anchoring mode. Its component 'securing by means of grace' is missing, 'creedal securing' has a moderate weight and 'christological securing' has a high weight.	Only anchoring mode, including 'teaching' (which we did not find in Lund and Stavanger) as a component of it. The components 'christological securing' and 'creedal securing' have high weights.
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Summary

The performative goal of all three documents is to have the readers dedicate themselves to the changing of reality. Stavanger aims at influencing its audience in an exclusively cognitive way, whereas the Lund and the Nature and Mission documents also manipulate their readers in an emotional way. Concerning the cognitive manipulation, we see that both the Lund and the Nature and Mission documents pay more attention to the explanation component than to the confession mode. Stavanger stresses 'explanation' and 'confession' equally.

Only on a few occasions is directive language used in order to directly influence the readers to do something. Lund applies this kind of language more than either the Stavanger or the Nature and Mission documents do.

Concerning the discursive managing modes, Lund applies both the anchoring and the trivialising modes. The Stavanger and the Nature and Mission texts only use the anchoring mode. In all three documents, 'christological securing' has a high weight. Lund and Nature and Mission also make a lot of use of 'creedal securing'. In Stavanger, we found that a moderate weight could be attributed to 'creedal securing'. In the Nature and Mission document we found a new mode, 'teaching'.

Conceptual level: constituting variables

<i>Father</i> Weight: low	<i>Father</i> Weight: low	<i>Father</i> Weight: moderate
<i>Son</i> Weight: high	<i>Son</i> Weight: high	<i>Son</i> Weight: high
<i>Spirit</i> Weight: low	<i>Spirit</i> Weight: moderate	<i>Spirit</i> Weight: moderate
<i>Intervient theistic ontology</i> God acts from outside in church and world. The divine pushes aside the creatural. Divine world and human world separation.	<i>Historical sacramental ontology</i> God acts from within church and world. The divine and the creatural permeate each other. We use the term 'historical' to indicate that when speaking of the change of reality, mainly the	<i>Koinonia-word sacramental ontology</i> Sacramentality is qualified by the concepts 'koinonia' and 'word of God'. Both terms indicate the relational character of reality.

	interhuman component is concerned.	
<p>Summary</p> <p>All three documents distinguish between the three persons of the Trinity: Father, Son and Spirit. The Father is the primary grounding of the church, the Son feeds the church and the Spirit is the facilitator. All three have actorship; but, only the Father and the Son are also agentively engaged. In all texts, the emphasis is on Christ, in the Lund document the emphasis is nearly exclusive. Of the three reports, the three persons of the trinity are most in balance within the Nature and Mission document. With regard to the ontological perception of reality, we make a division between Lund, on the one side, and Stavanger and the Nature and Mission document, on the other side. In Lund, we find a separation between the divine world and the human world and we read about a God who intervenes in church and world from outside. In both of the other texts, we learn that the divine and the creatural meet each other and that God acts from within. The Nature and Mission concept of sacramental ontology is an elaboration of Stavanger. The qualifications 'koinonia' and 'word of God' give meaning to its relational ontology.</p>		
Conceptual level: objective variables		
<i>Brokenness / restoration devotional</i> Weight: high	<i>Brokenness / restoration devotional</i> Weight: low	<i>Brokenness / restoration devotional</i> Weight: moderate
<i>Brokenness / restoration interpersonal</i> Weight: low	<i>Brokenness / restoration interpersonal</i> Weight: high	<i>Brokenness / restoration interpersonal</i> Weight: high
<i>Brokenness / restoration natural</i> Weight: zero	<i>Brokenness / restoration natural</i> Weight: low	<i>Brokenness / restoration natural</i> Weight: moderate
<i>Brokenness / restoration ecclesial</i> Weight: high	<i>Brokenness / restoration ecclesial</i> Weight: low	<i>Brokenness / restoration ecclesial</i> Weight: high
<p>Summary</p> <p>The efficacy of the trinity and the church aims at restoration. Lund heavily accentuates the devotional and ecclesial components of redemption while paying very little attention to the interpersonal aspect and no attention at all to nature. Stavanger, to the contrary, puts a great deal of effort into the restoration of interpersonal relations but gives little attention to the other three components. The Nature and Mission report is more balanced in this respect; nonetheless, interpersonal and ecclesial restoration is considered deserving of the most effort.</p>		
Conceptual level: operating variables		
<i>Relationship church and world is dual / oppositional</i>	<i>Relationship church and world is non-dual / non-oppositional</i>	<i>Relationship church and world is non-dual / non-oppositional</i>

Church and world are two reaches that don't meet.	Church and world meet.	Church and world meet.
<i>Efficacy God (grace) not outside church</i> Extra ecclesiam nulla salus.	<i>Efficacy God (grace) outside church</i> God's grace is in nature and in history.	<i>Efficacy God (grace) outside church</i> God's grace is in nature and in history.
<i>Dominance of ad intra functions</i> Stress is laid on institutional unity. Weight 'community building': high In Lund, we found the so-called 'exposure' component of the 'ad extra' dimension of the church functions. 'Proclamation', 'mission' and 'witnessing' were part of it. We used the term 'exposure' to express the function of the church as winning the world for Christ. In Lund, we also met the 'service' component of the 'ad extra' dimension.	<i>Dominance of ad extra functions</i> Weight 'diakonia': high In Stavanger 'proclamation' and 'diakonia' both are part of the 'witnessing' component, which is the ad extra dimension of the church.	<i>Balance of ad intra and ad extra functions</i> Though the ad extra functions are mentioned more often, the ad intra functions of the church are still considered to be an important task of the church.
<i>Church brings faith to world and is safe haven</i> The world is the mission area. The church is the primary realm of redemption: people are rescued from the world by bringing faith to the world and leading people to believe.	<i>Church primarily transforms the world</i> The world is the workplace. The world is the primary realm of redemption: The church should transform the world by its service.	<i>Church transforms world and the church itself</i> The church transforms the god-humankind relation and the natural environment
<i>The faithful church</i> The individual soul has to come to terms with God in order to inherit the kingdom of heaven. However, otherwise, from that many good works and commitment result.	<i>The active church</i> The church does many good things, is very busy in order to restore the brokenness in the world.	<i>The active and devotional church</i> The church does many good things for nature and history as well as working on the relation between humans and God.

<p>Summary</p> <p>Contrary to the Stavanger document and the Nature and Mission text, the Lund report describes the relationship between church and world as oppositional. Consequently, Lund leaves no room for the grace of God outside the church. In Stavanger and in the Nature and Mission document the relationship between church and world is non-dual. We also hear in these texts about God's grace in nature and history. In Lund the ad intra functions of the church are dominant. In Stavanger, is the opposite case: diakonia is heavily accentuated. In the Nature and Mission document there is a balance between the ad intra and ad extra functions and we also meet a new ad intra function: the 'learning' function of the church which is missing in both Lund and Stavanger. This leads to the conclusion that, according to Lund, the church is a faithful realm responsible for bringing faith to the world and attempting to draw people from the world into the realm of the church where they are safe. For Stavanger the church is a mere instrument to improve the world. The Nature and Mission text brings balance to both extremes: we read about an active and about a devotional church.</p> <p>In none of the documents is 'mission', as such, a function of the church. Still we state that the whole exposure component of Lund can be understood as mission.</p>		
<p>Generic</p>		
<p><i>Chosen vs. lost</i> Lund characterises those who are in the church as the chosen and those who are outside as the lost.</p>	<p><i>Knowing vs. not knowing</i> Stavanger distinguishes between those who know of God's restorative purposes and those who still do not know.</p>	<p><i>Relatedness vs. unrelatedness</i> The Nature and Mission document interprets restoration as relatedness.</p>
<p>God/church aims for saving people from world.</p>	<p>God/church aims for a new world / for transforming of the world.</p>	<p>God/church aims for reconnection of humans, nature, God and church.</p>
<p>Summary</p> <p>Lund and Stavanger produced 'extreme cases'. Lund's focus is 'ad intra', whereas Stavanger depicts the church as a very active place, a busy church. Though Stavanger leaves room for God's efficacy outside the church, the church is still seen to be God's primary instrument in order to change the world. The latest text from Faith and Order, the Nature and Mission document (2005), is a 'balanced' text. It brings together both the extreme cases, Lund and Stavanger. This becomes obvious in the increased weight of the Spirit, more attention to community building and more emphasis on the devotional, natural and ecclesial components of restoration. In Nature and Mission the vertical and the horizontal are in balance, whereas Lund stresses the vertical and Stavanger the horizontal.</p>		

table 15: comparison of the three documents

5.2 Three configuration profiles

Looking at the comparison of the three documents that was made in the previous paragraph, it is possible to infer three respective profiles that characterise the configuration of the concepts of church and world. We use these differentiations merely for explanatory purposes. At the same time, however, we expect that these profiles can be used as exploratory grids within future investigations because of their capacity to discover new ecclesiological insights regarding the interconnectedness of church and world. In our study, we have confined ourselves to the explanatory level.

In the Lund report, we found the church a refuge for the world. Here it is the church's aim to save people from the broken world. In other words, people need to be brought out of the depraved world into the realm of the church, the safe haven. The profile of *the shelter* can be attached to this relationship between church and world because people are trapped in the world but are safe in the church. Therefore, the world is considered a mission field.

In Stavanger, the church is an instrument in order to liberate the world from its brokenness. The world is at once both wrecked and the domain of restoration. Here we find the *liberation* profile. The faithful are set apart in order to serve the world.

In the Nature and Mission document, we assign the profile of *association* to the configuration of the concepts church and world. The reconnection of humans, nature, church and God is at the heart of the divine and ecclesial efficacy.

5.3 Specific outcomes related to the profiles

The above-mentioned differentiations need to receive more depth and colouring by considering specific elements related to each single document. Specific outcomes are characteristics that are unique to a particular document, that is, they do not occur in the other two texts. Some of them occurred in the rendered comparison of the three configurations and there we confined ourselves to the *common* concepts and their variations. For Lund, this means the particularity of the variable 'mission' understood as winning people for Christ. Mission having this pregnant meaning, is not to be found in both Stavanger and the Nature and Mission document. A second unique characteristic for Lund is the absence of attention to the natural dimension of reality. By contrast, both the Stavanger and the Nature and Mission documents pay attention to nature. The absence of grace outside the church is the third specific characteristic for Lund that is based on the common variables. Regarding the Stavanger text, we have only been able to find one specific outcome (at the performative level!) based on the common variables: the absence of the emotional component of 'dedication'. Stavanger influences its audience in an exclusively cognitive way. In the Nature and Mission document, finally, we found the concepts 'teaching', 'word' and 'koinonia' as specific outcomes based on the common variables.

So far *the specific outcomes have been based on the common variables*; however, we did not discover unique characteristics based on the common variables, only. We have been able to retrieve substantial and unique outcomes for each document *throughout the entire inquiry* but some of them remained underexposed. Therefore, we expected to

dig up additional specific details simply by re-reading the three distinctive underlying analyses. This proved to be true and, in this paragraph, we present them as *preliminary unique outcomes*. We decided to test these assumed specific findings before integrating them into the basic characteristics of the three configurations to include the unique outcomes based on the common variables, for it could well be that we have neglected relevant issues in the process. For instance, despite the fact that we intended to analyse Stavanger by way of open coding, our knowledge of Lund could have biased our coding of Stavanger. So, are the assumed unique findings in Lund specific indeed? Or, did we perhaps disregard them in the other documents? Alternatively, did we encounter themes in Stavanger or in the Nature and Mission document which we have neglected in our analysis of Lund, issues which looking back nevertheless also proved to be relevant concepts in Lund? In order to answer these questions, we prepared a set of negative expectations, that is, these are the things that *must not* appear if our assumed unique findings are to be considered valid. Actually, we asked ourselves: do any of the data oppose our findings? This search for negative evidence was carried out by converting each assumed specific outcome into a null-hypothesis. If the null-hypothesis was confirmed, our conclusion was not discarded; if the negative expectation was unconfirmed, we had to modify the theory, depending on the proportion of what was not confirmed. We will not test the unique outcomes based on the common variables, except for the new variables ‘teaching’, ‘word’ and ‘koinonia’ that occurred in the analysis of the Nature and Mission document. It is probable that we might have neglected these concepts in the preceding analyses and unfairly qualified them as unique to the Nature and Mission document. The common variables that we have identified in Lund and Stavanger are sufficiently validated by the validating techniques ‘replication’, ‘triangulation’, ‘systematic reflection’ (recorded in memos), ‘theoretical sampling and constant comparison’, ‘peer debriefing’, and ‘computer assistance’. We perform the tests only to fill in any cracks in the presentation of our analyses.

5.3.1 Identification of test worthy substantial outcomes

5.3.1.1 Unique in Lund

1. Eschatologically oriented appearance – essence opposition

Here, we restate Lund’s use of ‘appearance’ and ‘essence’ in opposition. In Lund, we found that unity and brokenness were respectively being regarded as ‘real’ and ‘not real’. We called this phenomenon ‘labelling’, which we considered an aspect of the managing mode of ‘trivialising’. Instances of an ‘already – not yet’ opposition, the presence of the concept of ‘penetration’ (in order to look behind the phenomenon discovering its essence), as well as ‘Focusing’ (in order to have the disunity faded) indicated the ‘appearance – essence’ theme.

2. Pacifying disunity in faith

Disunity is a problem while all efforts of the church concern its unity. Disunity is not considered a sign of vitality. However, Lund chooses to use the pacifying model as disagreement in regards to questions of faith and order hinder the church’s purpose.

Thus, disunity is something that needs to be pacified, making the quest for unity a holy task.

3. Christianity as absolute in contrast to culture as relative

In Lund, faith and social reality are pulled apart: Christianity is considered absolute while culture is regarded as relative.

4. Self-criticism

Lund displays self-criticism. It points at several shortcomings of churches with regard to internal issues such as 'lack to meet spiritual demands', 'neglect of sacraments', 'racial divisions within the church', 'too much in the world', 'tradition of establishment', and 'underestimation of prayer for oneness'.

5. Eschatological safeguarding

The final triumph is in the future and is certain, according to the Lund report. Christ owns the ultimate power in the history of the unity of the church and in the history of the restoration of the world. The outcome is predetermined: after the mission of the church in the world, Christ will come with the purpose of fulfilling the efforts of the church. From all ages, he will gather all of those who believe in him and all who have waited for his return. Then, all will be united with him. Lund stresses the safeguarding of history.

6. Depravity of the world

We found that society here is regarded as wicked or depraved. Lund employs terms like 'powers of destruction', 'brokenness', 'estrangement of the world', 'divisions of the world', 'religious disunion and secular feuds', and 'problems of the world'. Just the use of these negative qualifications give the Lund report a distinctive characterisation.

5.3.1.2 Unique in Stavanger

We did not find any unique characteristics, not based on common variables, in the Stavanger document.

5.3.1.3 Unique in Nature and Mission

7. Teaching

The teaching of Christ as set forth by the apostles and in the doctrines of the church is a concept which we have only found in the Nature and Mission document. We labelled it as an aspect of the managing mode 'anchoring'. It provided an anchor to hold on to.

8. Koinonia

'Koinonia', meaning the relatedness between God, human beings and the created order, is a concept which we only encountered in the Nature and Mission document.

9. Word

It was only within the Nature and Mission document that we noted the concept of 'word' being used in the sense of the cause of faith and church to which people are called to respond.

5.3.2 *Testing the substantial outcomes*

5.3.2.1 *Formulation of null-hypotheses*

Were these assumed, specific, and substantial outcomes undeniably unique to the document concerned? This question implies that we do not expect these outcomes to be present in the other two reports. In order to validate the assumed specificity, we formulated as many hypotheses as we had generated unique outcomes and then we confronted the data with our hypotheses in order to find them either proven or denied. We had ATLAS.ti to assist us in our work with this falsification procedure. Up until that point, we had inductively performed the inquiry. From that moment on, however, we proceeded with our study in a deductive way. Based on the listed assumed specific outcomes, we formulated the following hypotheses:

1. An eschatologically oriented appearance – essence opposition does not occur in Stavanger nor in the Nature and Mission document.
2. We do not find the idea that disunity in faith needs to be pacified in Stavanger nor in the Nature and Mission document.
3. Neither Stavanger nor the Nature and Mission document regard Christianity as an absolute that is either over or against culture which is relative.
4. We do not find any self-criticism in Stavanger nor in the Nature and Mission document.
5. Any concept of eschatological safeguarding is lacking in Stavanger and the Nature and Mission document.
6. Neither Stavanger nor the Nature and Mission document consider the world as depraved.
7. The concept 'teaching' does not occur in Lund or Stavanger.
8. The concept 'koinonia' does not occur in Lund or Stavanger.
9. The concept 'word' does not occur in Lund or Stavanger.

5.3.2.2 *Test results*

For uncovering the meaning of our texts we have had two entries at our disposal: the codes that we have attributed and the lexicon. Although during the course of our investigation codes became the primary access to the data, when it came to testing the outcomes, we chiefly explored the second entrance, based on the lexicon. According to the logic of our research design, analysis of the codes resulted in the development of variables. However, for the validation of the preliminary unique outcomes, we decided to confine ourselves to those specific results which had been generated beyond the scope of the common variables. This decision was guided by our awareness of the tendency of codes to direct the mind of the researcher and make her or him less sensitive to relevant information that is not covered by codes. We might well have missed some aspects of the texts by only utilising code exploration.

In order to make the nine hypotheses adequate and manageable for testing we translated them into composite queries¹²⁵ (at the level of codes) where this was desirable and possible and into complex word searches (at the level of the lexicon). The compound character of these search terms and conditions was caused by the fact that in most cases more than just one concept, term, or indicator had to be retrieved. Again it was ATLAS.ti that assisted us in performing this process of either confirming or denying our negative expectations.¹²⁶ When a complex search resulted in the proof of a hypothesis, the related theme could be considered unique. When a query or several related searches ended in the refutation of a hypothesis, the associated theme was regarded as non-specific.

1. An eschatologically oriented appearance – essence opposition does not occur in the Stavanger nor in the Nature and Mission document.

Starting from the code entry, we did not encounter any instances of this opposition in the Stavanger nor in the Nature and Mission document. In other words, there are no codes in these texts that point in the direction of an eschatologically oriented appearance – essence opposition. Departing from the lexicon we kept in mind that with Lund it was the terms ‘penetration’, ‘deeper’, ‘richer’, ‘behind’, ‘beyond’, ‘essential(ly)’, and ‘unveil’ that were indicators for the ‘appearance – essence’ opposition. Of these, in Stavanger we only met ‘deeper’ (228:230; 602:605) and ‘beyond’ (194:196; 208:209; 510:511). ‘Deeper’, nevertheless, does not occur in relation to the appearance – essence opposition. Analysing the use of ‘beyond’, we took a closer look at the following case:

“We understand sign in the sense of something pointing beyond itself and at the same time participating in that to which it points.” (510:511)

Here, ‘beyond’, in combination with ‘pointing’, is considered the connotation of ‘sign’ and sign, as we understood from the analysis of Stavanger, is not to be interpreted in terms of an opposition between ‘essence’ and ‘appearance’. Instead, its function of representation qualifies as a sign, which implies the real presence of a thing or person in the sign itself. As such, a sign contains both an ‘already’ and a ‘not yet’ without equating ‘already’ with ‘appearance’ or ‘not yet’ with ‘essence’.

¹²⁵ In ATLAS.ti the term query is used for data retrieval based on intelligently attached codes.

¹²⁶ For doing the lexicographical part of this research activity we also could have taken our refuge to a content analysis program like CONCORDANCE (<http://www.concordancesoftware.co.uk/>) [22-01-2008] which has the ability to generate word lists and make words visible in their context. This so-called KWIC (Key Word In Context) facility is lacking in ATLAS.ti. Still, we chose not to do so. We found ATLAS.ti helpful enough for concordant study, as it contains a very convenient word search tool which highlights a word in the text. The researcher can easily choose the length of the fragment, select and copy it, and put it into a memo in which also other selected fragments for the same word can be stored and compared.

With TextAnalyst (<http://www.megaputer.com/textanalyst.php>) [22-01-2008] one is able to distill a list of the most important keywords in a document. Additionally, the program also provides a set of related terms for each of the keywords. So, actually it infers a lexicon into the data. We decided not to use it, as it brings in too much theory to the analysis. We ourselves could induce synonyms or related terms from the documents.

Concerning the Nature and Mission document, we did not observe illustrations of 'deeper', 'richer', 'behind', or 'unveil'. 'Penetrates' happens once (38:940), indicating God's entering into people and consequently renewing them. 'Essential(ly)' happens frequently and is used as synonym for 'relevant'. In one of the two cases where we found 'beyond', it is, like in Stavanger, in combination with 'pointing' meaning 'designating' and it inherently contains the 'already – not yet' opposition, as the following quotation teaches us:

“Already participating in the love and life of God, the Church is a prophetic sign which points beyond itself to the purpose of all creation, the fulfilment of the Kingdom of God.” (564:567)

So, the 'already – not yet' opposition, which we found 11 times in Stavanger and 14 times in the Nature and Mission document, is not to be equated with the 'already – not yet' opposition in Lund (9x). In both the Stavanger and the Nature and Mission document, it expresses the togetherness of presence and absence; in Lund it is very much coloured by the 'appearance – essence' conflict. We concluded that our null-hypothesis is true.

2. We do not find the idea that disunity in faith needs to be pacified in the Stavanger nor in the Nature and Mission document.

This issue concerns the legitimacy of diversity in faith. The codes entry was not of any use for testing this hypothesis. We simply did not develop adequate codes for this matter, as this understanding originated through rereading the results of our investigations by looking for unique substantial outcomes. Based on our analysis of the lexicon with regard to this issue, we decided to look in all three documents for instances of the terms 'var(iet)y', 'diverse/diversity', 'divergence', 'disagree(ment)', 'plural(ity)', and 'pluri-form(ity)' and we decided to figure out how these were understood in relation to the acceptance, or not, of disunity in faith. In Lund we meet 'variety' twice, respectively referring to ministerial order and the Christian life. This does not concern the acknowledgement of variety in faith. 'Diversity' arises twice in Lund. However, the term does not concern theological or creedal insights, but instead points at a legitimate variety in worship (424:427) and when concerning fruits of faith:

“We all believe that God gives to His Church unity in a rich diversity of works of mercy, moral and social witness, and prophetic insight into human affairs.” (431:433)

'Disagreement' is used six times and is to denied:

“..., we yet recognize that all our working together is in greater or less measure impeded by the divisions among us created by our disagreements on faith and order.” (1030:1033)

In Lund we did not meet the terms ‘divergence’, ‘plural(ity)’ or ‘pluriform(ity)’, nor any other phrases that leave room for variety. Instead, Lund puts all of its efforts into unification, or rather, in pacifying disunity.

In Stavanger, the terms ‘diverse/diversity’, ‘plural(ity)’, and ‘pluriform(ity)’ are not to be found. Also, the words ‘divergence’, and ‘disagree(ment)’ do not appear. ‘Variety’ occurs once, indicating the communication and application of the ‘universal gospel’ ‘to the variety and divisions of issues and cultures’ (578:580). Stavanger like Lund seems not to accept diversity of theological insights which disproves our null-hypothesis.

In the Nature and Mission document, we did not find ‘pluriformity’. Moreover, we met ‘plural(ity)’ once:

“The inclusion of such plurality within the one canon of the New Testament testifies to the compatibility of unity and diversity. Indeed, the discussion of the one body with many members (cf. 1 Cor 12-14) suggests that unity is possible only through the proper co-ordination of the diverse gifts of the Triune God.” (289:294)

This plurality legitimises diversity in Christian thinking, witnessing and life. We found the term ‘diversity’ 28 times. The following quotation is a good example.

“It is essential to acknowledge the wide diversity of insights into the nature and mission of the Church which can be found in the various books of the New Testament and in their interpretation in later history. Diversity appears not as accidental to the life of the Christian community, but as an aspect of its catholicity, a quality that reflects the fact that it is part of the Father’s design that the story of salvation in Christ be incarnational. Thus, diversity is a gift of God to the Church.” (277:283)

Diversity is accepted as a quality of the catholicity of the church. Of the three documents, this is a unique sound. The Nature and Mission documents speaks of ‘legitimate’ or ‘authentic’ diversity in the confession of one faith, as distinct from divisions which are not acceptable.

“Authentic diversity in the life of communion must not be stifled: authentic unity must not be surrendered. Each local church must be the place where two things are simultaneously guaranteed: the safeguarding of unity and the flourishing of a legitimate diversity. There are limits within which diversity is an enrichment but outside of which diversity is not only unacceptable, but destructive of the gift of unity. Similarly unity, particularly when it tends to be identified with uniformity, can be destructive of authentic diversity and thus can become unacceptable.” (744:751)

Here, we read that diversity has clearly set some limits on the one hand and that there is a danger of unity becoming stifling that is acknowledged on the other hand.

We conclude that our null-hypothesis was not confirmed, as we acknowledge that Stavanger pushes towards the pacification of disunity. However, we instead found a sig-

nificant and unique outcome for the Nature and Mission document: the real acceptance of diversity.

3. Neither Stavanger nor the Nature and Mission document regard Christianity as an absolute that is either over or against culture which is relative.

Again, departing from the codes would not help us to test this hypothesis, as we simply did not code this phenomenon. Neither was the wordlist of Stavanger or the Nature and Mission document of any help. What terms were there that had to be investigated? Therefore, we decided just to read both documents again and focus on word pairs. We had to look for occasions in Stavanger and in the Nature and Mission document where church and social reality are, in general, considered interdependent or where, to a certain extent, the church is seen as being designed by its culture, in particular. In Stavanger we hit upon this interdependence of church and culture in the following quotation:

“Yet as the church communicates and translates the gospel from one culture to another, it cannot avoid becoming involved with the particularities of each culture, which must themselves be ‘translated’ as the gospel is handed on. This is one aspect of the continuing Pentecost in the life of the church, as the Holy Spirit enables the church to become an intelligible and effective prophetic sign to people in all cultures, summoning them to unity in Christ through repentance and faith.” (552:559)

The Nature and Mission document claims:

“On the other hand the Church, in its human dimension, is made up of human beings who – though they are members of the body of Christ and open to the free activity of the Holy Spirit (cf. Jn 3:8) in illuminating hearts and binding consciences – are still subject to the conditions of the world. Therefore the Church is affected by these conditions. It is exposed to:

- change, which allows for both positive development and growth as well as for the negative possibility of decline and distortion;
- individual, cultural and historical conditioning which can contribute to a richness of insights and expressions of faith, but also to relativising tendencies or to absolutising particular views;
- the power of sin.” (610:621)

Both citations bring us to the conclusion that neither the Stavanger nor the Nature and Mission document consider Christianity as an absolute over or against its culture. The null-hypothesis proved true.

4. *We do not find any self-criticism in Stavanger nor in the Nature and Mission document.*

By means of the performative style of repentance, the drafters of the Lund report in several different places involve themselves as well as the readers in the shortcomings of the church:

“We share the failure to convey the Christian message to the mass of mankind. But it is precisely to these masses that we have the obligation to preach the one Gospel, and to manifest the oneness of the Church.” (77:81)

Considering the code-hierarchy, this display of self-criticism is lacking indeed in both the Stavanger and in the Nature and Mission document. Even when we take a closer look at the textual level and examine instances where these documents deal with the brokenness of the church, we do not find new indications of the presence of any form of self-criticism. So, despite the fact that these documents do not neglect the brokenness of the church, they keep themselves rather distant and do not show any self-reproach. Looking at Stavanger, we can demonstrate this by the following quotation:

“In order to respond to this divine mandate the church is in need of constant renewal of its own life and witness.” (115:116)

This sentence is part of a fragment that we have labelled with the performative style ‘appeal’ and it is exemplary of the tone in Stavanger which is bereft of any self-criticism. We also examined the word ‘repentance’ in the Nature and Mission document. Perhaps this term displays some of the self-criticism we expected. We read:

“The Church is an eschatological reality, already anticipating the Kingdom. However, the Church on earth is not yet the full visible realisation of the Kingdom. Being also an historical reality, it is exposed to the ambiguities of all human history and therefore needs constant repentance and renewal in order to respond fully to its vocation.” (598:602)

Still, we did not find this to be a proper case of displaying adequate self-criticism, as this quotation is part of a bigger fragment in the explanatory style. We encounter here a mere summing up of the facts. We read of the need for constant repentance and renewal, so the *ecclesia semper reformanda*, is considered as the common homework for the church. The document does not communicate that ‘we’ need to repent, but that repentance is a task of ‘the church’ instead. We, thus, conclude that the null-hypothesis is true.

5. *Any concept of eschatological safeguarding is lacking in the Stavanger and in the Nature and Mission documents.*

From Lund, we learned that triumph in the end is certain. Entrance by codes is not helpful for the Stavanger and the Nature and Mission documents. So, we approached these documents by way of their lexicons. Lund’s eschatologically understood certainty

is indicated by several terms, of which ‘final’ is one. We scanned the Stavanger text and located this word seven times. We present one quotation:

“This means that the relation between church and world ultimately depends on a final act of God in which his promise of redemption becomes full reality. In this way any premature amalgamation and confusion between church and world is precluded. There is, in other words, a legitimate concern for the inalienable identity of the church as distinct from the world, even as the unity between church and world is recognized and practised in hope.” (283:290)

Like Lund, Stavanger holds on to an ultimate restorative act of God. Nevertheless, it also stresses the efficacy of the church, which is in contrast to Lund. We found a somewhat different view in the Nature and Mission document where terms like ‘final’, ‘triumph’, ‘sure’, or ‘certain’ never occur. Performing a word search on ‘end’ generated the following quotation:

“‘God did not send the Son into the world to condemn the world, but in order that the world might be saved through him’ (Jn 3:17). The New Testament ends with the vision of a new heavens and a new earth, transformed by the grace of God (cf. Rev 21:1-22:5). This new world is promised for the end of history, but even now the Church, on a pilgrimage of faith and hope marching through time, calls out in worship ‘Come, Lord Jesus’ (Rev 22:20). Christ loves the Church as the bridegroom loves his bride (cf. Eph 5:25) and, until the wedding feast of the lamb in the Kingdom of heaven (cf. Rev 19:7), shares with it his mission of bringing light and healing to human beings until he comes again in glory.” (1375:1385)

We interpret these lines, which are part of the very the last fragment of the document, as an expression of hope. Nevertheless, we cannot claim on the basis of this citation that the Church is certain that it is God himself who will intervene in the course of history. Our conclusion is that Stavanger throttles back concerning the efficacy of the church and the responsibility of humanity since it, like Lund, presents an intervening act of God at the end of history. In the Nature and Mission document, on the contrary, this eschatological assurance is missing and, thus, our null-hypothesis proved invalid. Instead, we found a unique outcome for the Nature and Mission document: the absence of any eschatological safeguarding.

6. Neither the Stavanger nor the Nature and Mission document consider the world depraved.

The wickedness of the world is very much highlighted by Lund with terms like ‘powers of destruction’, ‘brokenness’, ‘estrangement of the world’, ‘divisions of the world’, ‘religious disunion and secular feuds’, and ‘problems of the world’. Checking our codes for Stavanger in this respect, we re-discovered the code ‘world-neutral’. This code was linked to eight quotations, referring to the world’s disposition of being good and evil at the same time. We illustrate this with a charged example:

“This world, with its multitude of diverse histories, cultures, situations and conditions, is marked by chances and dangers, hopes and anxieties, many related to specific areas, but many also becoming more and more global in character.” (96:99)

The Nature and Mission text shows a similar fragment that we recovered by the search phrase ‘hope’ from within the lexicon:

“In the world which ‘God so loved’ (John 3:16), Christians encounter not only situations of harmony and prosperity, of progress and hope; but also problems and tragedies – sometimes of almost unspeakable magnitude – which demand from them a response as disciples of the One who healed the blind, the lame and the leper, who welcomed the poor and the outcast, and who challenged authorities who showed little regard for human dignity or the will of God.” (1282:1288)

From the Nature and Mission document we read that even though there is brokenness among people, there are still good things in the world. This allows us to conclude that our null-hypothesis has been confirmed.

7. The concept ‘teaching’ does not occur in either Lund or Stavanger.

We found the concept ‘teaching’ as a result of our analysis of the managing modes used in the Nature and Mission document. ‘Teaching’, we said, is a variable of the ‘anchoring’ mode and refers to the teaching of Christ, as set forth by the apostles and the doctrines of the church. The first check, of course, was, whether we had, indeed, not attributed the *code* ‘teaching’, or maybe a code like ‘lessons’, ‘doctrine’ or ‘dogma’ to Lund or Stavanger, either with a prefix or a suffix, or with the exact term. Therefore, we went through the codes and only found ‘anch %teaching’. This code has no links to either Lund or to Stavanger. Now, this was a check at the code level. It might still be possible that we have missed the concept and erroneously did not attach the code. Consequently, we conducted a test at the level of the text itself and looked in the data for (derivates of) *words* like ‘teach’, ‘lesson’, ‘doctrine’, ‘catechism’, or ‘dogma’.

When we applied this to Lund, we identified five instances where we found the word fragment ‘teach’. Comparing these locations, two of the cases concern the teaching of Christ (363:364; 512:516) without any ‘securing’ purposes. In one case the word fragment ‘teach’ is part of the whole word ‘teacher’, referring to educators in theology (1106:1110), again without ‘securing’ intentions. However, in two instances (775:784; 1077:1080), we encountered the word combination ‘Christian teaching’ and on six occasions (374:380; 594:597; 635:637; 781:784; 830:832; 857:859) we met the word ‘doctrine’. Nevertheless, in none of these cases was teaching or doctrine used for ‘anchoring’ or ‘securing’ purposes. We would like to mention that Lund stresses Christian doctrines more than the teaching by Christ! Still, we did not discover the words ‘lesson’, ‘catechism’ or ‘dogma’ in Lund.

In Stavanger, we only found four occasions of ‘teach’ and never with any ‘securing’ intentions. We noticed the word two times in referring to the lessons Christ gave (164:169; 475:478): once as a technical term for biblical instructions (459:465) and

once as a technical term concerning the church itself (613:615). In Stavanger, we did not meet any reference to ecclesiastical dogmas.

Consequently, we looked once more at the Nature and Mission document and again studied the quotations that were referred to by the code 'anch %teaching'. We then learned that we actually had had to distinguish between the use of teaching when concerning the lessons by Christ on the one hand (313:334; 547:553; 1271:1281) and when regarding the teaching of the Christian faith by the church and its ministers on the other (885:891; 950:965; 981:995; 1005:1011; 1025:1035; 1240:1245; 812:814). The concept 'teaching', as we initially understood it, did not properly fit the data. Therefore, we specified it and enfolded it into 'teachings by Christ' and 'doctrines by the Church'; the former refers to the stories, the lessons and the examples Christ has given while the latter refers to the dogmas developed by the church. It does not prove useful to claim any longer that any of the newly developed concepts serves anchoring purposes at the performative level.

Our null-hypothesis could not be confirmed. Instead, we came across a unique aspect of the Stavanger document that is specific to this document; that is, its confinement to the teachings by Christ without transferring these into the doctrines of (possessive genitive) the church. This stands in contrast to the Lund and the Nature and Mission documents where Christ's teachings and ecclesiastical dogmas are given a fuzzier outline.

8. The concept 'koinonia' does not occur in Lund or Stavanger.

We checked as to whether we might have neglected the concept 'koinonia' in both the Lund and Stavanger documents by first searching the code hierarchy and second by probing the text itself. 'Koinonia', we argued in our analysis of the Nature and Mission document, means communion, participation, fellowship, and sharing. It expresses the all-encompassing relatedness between God (as Father, Son and Spirit), human beings and the created order. Testing the hypothesis when considering the code-hierarchy, we did not find any indication of for the presence of this concept in either Lund or Stavanger. The *code* 'koinonia' is only attached to the Nature and Mission document.

What about the textual level? Could we perhaps find the *word* 'koinonia' in Lund or Stavanger? In Stavanger, this proved not to be the case. In Lund, however, we found one instance (773:780) that casually refers to the fellowship during New Testament times, but without any further elaboration. This we considered to be insufficient evidence for disproving our null-hypothesis. Consequently, we also investigated whether the underlying terms 'communion', 'community', 'participation' or 'fellowship' could be found in the two documents. By means of the word search function at the level of the primary document, we were able to find in Lund 'community' and 'communion' used as mere *technical* terms for churches or ecclesial associations. In addition, the term fellowship (11x) is also used as a technical term in Lund to express the actual and existing unity of the Christians with each other (10x) and with God (1x). We also found a technical use of the term 'participation'. Without the pregnant connotation attached to 'koinonia', it describes the relation of the members of the body to the Head (493:494), the partaking in baptism and eucharist of churches of other traditions (949:951) and of the involvement of each Christian in the real and existing unity of the churches (979:983).

Looking into Stavanger, we found nine locations where ‘communion’ received the substantial load of the ‘koinonia’ concept expressing the connectedness with God (316:318), with Christ (340:344; 427:430; 519:523), with the Trinity (405:410), among Christians (361:363; 405:410; 446:449), and the connectedness of God with humanity (436:441). In this instance we discovered that our null-hypothesis was not valid.

In Stavanger, the term ‘community’ is often used in combination with the word ‘human’ indicating ‘humankind’. In three instances ‘community’ is a technical term for the church (234:236; 259:262; 639:642), in one location it means the connectedness of the whole reality (211:214), another occurrence refers to the connectedness among all people (240:242), and finally the word is used five times to express the connectedness of the faithful (187:189; 273:276; 349:351; 427:428; 523:526). Thus, we were also able to note within the use of the term ‘community’ connotations of koinonia. The word ‘fellowship’ (665:670) is used merely as a technical term that again expresses Christian brotherhood and sisterhood. With regard to the term ‘participation’, we were unable to find any relevant instances.

Our conclusion is that though the *term* ‘koinonia’, in its pregnant connotation of the all-embracing connectedness of the whole reality together with God, only emerges in the Nature and Mission document, the *concept* is already present in the Stavanger document in the underlying terms ‘communion’ and ‘community’. Comparing Lund and Stavanger on the point of their use of both terms, we claim that a shift is perceptible – from a purely technical use to that of a conceptual application. What we note in Lund as merely technical terms are to be seen in Stavanger as concepts that express the interconnectedness of reality. In the Nature and Mission document these terms are converted into ‘koinonia’ to represent the main principle of Faith and Order’s thinking about the relationship between the Trinity, the church and the world.

9. The concept ‘word’ does not occur in Lund or in Stavanger.

In neither Lund nor Stavanger did we encounter a *code* that refers to the concept of ‘word’ connotating the cause of faith and church and the authority to which people are called to respond. At a textual level, we learned something different. Of course, the *term* ‘word’ is often used as a synonym for ‘term’ or ‘utterance’ in both documents; nevertheless, we found in Lund there were still locations where ‘word’ indicated the above-mentioned theory-loaded concept. More specifically, in six cases the ‘Word of God’ was designated by it (94:95; 327:329; 394:397; 424:427; 1024:1027; 1034:1038) and in two cases the ‘Word of Christ’ (221:222; 231:233).

We also looked at the usage of ‘word’ in Stavanger: but to no avail. Neither did the phrase ‘scripture’ as search term help us discover the concept of ‘word’ in Stavanger.

We conclude that in Lund the concept ‘word’ is as present as it is in the Nature and Mission document and, thus, it is not unique for the Nature and Mission document. In Stavanger, the concept does not exist. Our null-hypothesis was not confirmed.

In the table below we see the results of these tests.

Key

- + = null-hypothesis confirmed by the document
- = null-hypothesis disconfirmed by the document
- 0 = null-hypothesis not performed in document

Null-hypothesis	Lund	Stavanger	Nature and Mission
1.	0	+	+
2.	0	-	+
3.	0	+	+
4.	0	+	+
5.	0	-	+
6.	0	+	+
7.	-	-	0
8.	+	-	0
9.	+	-	0

table 16: test results

We will refer to the findings of these tests as part of the conclusions found in the next chapter. We decided not to further unravel the documents or to specify the conceptual framework until the codes would perfectly fit the data, which is, in fact, the considered way that theory building in Grounded Theory should be done. The fact that on six occasions our null-hypothesis was disconfirmed does not mean that our method was unreliable. Rather, it implied that we had to adapt our claims, which we have indeed done. Other validating techniques, ‘replication’, ‘triangulation’, ‘systematic reflection’ (recorded in memos), ‘theoretical sampling and constant comparison’, ‘peer debriefing’, and ‘computer assistance’ have sufficiently safeguarded the validity of our findings. We performed the tests only to repair some holes in the presentation of our analyses. It is not our method that is at stake and we can honestly claim that we have indeed gathered sufficiently useful, meaningful and validated findings in order to draw our conclusions at this point of our enterprise.

6 CONCLUSIONS AND EVALUATION

6.1 Conclusions

Which configuration profiles, each with their own specific characteristics, do we see when we compare Lund, Stavanger and the Nature and Mission document on the point of language, discourse and conceptual intent? This question has been steering us during the last stage of our inquiry and in this concluding paragraph the three configuration profiles obtain their depth and colouring by the integration of the testing outcomes of our null-hypotheses. It is here that we will also describe the three profiles according to the differentiations within the common variables.

First, we will turn back to the performative language that is being used by Faith and Order, and, for this reason, was the first specification of our research question. In general, we can state that in all three documents the performative goal is to have the readers (the churches) *dedicate* themselves to bring about change. We find that in each of the three documents the object of change is different and this difference is connected to each document's individual configuration. We were able to distinguish between cognitive engagement and emotional involvement. The first mode was indicated by the performative styles 'confession' and 'explanation' and it refers to the adoption of a set of beliefs or, respectively, it refers to the coherence of arguments that compel one's attention to the matter. The second mode includes dedication as a result of non-rational deliberation, that is, it refers to a mental state of reflecting on something that belongs exclusively and contingently to the mind of the subject of the experience. The performative styles of 'grief' and 'repentance' aim at establishing this emotional dedication in the reader of the document.

Stavanger seeks to bring about the conative dedication of its audience by Focusing exclusively on the cognitive form of dedication as the only means of conversion, whereas Lund and the Nature and Mission documents try to influence their addressees by getting them cognitively and emotionally involved at the same time. This is a specific outcome of Stavanger at the performative level. Where the cognitive component as a condition for conversion is concerned, we see that Lund and the Nature and Mission documents pay more attention to the explanation component (to have the readers accept *information*) than to the confession mode (to have the readers accept a *conviction*). Stavanger, to the contrary, stresses 'explanation' and 'confession' equally.

In addition to those styles that contribute to either the emotional or to the cognitive dedication of the audience, there are a few occasions when *directive language* is also used to directly influence the readers in order to have them get things done. Lund applies this kind of language more often than Stavanger and the Nature and Mission documents do. We can conclude from this that Stavanger and the Nature and Mission documents propagate the idea that awareness precedes active involvement.

In addition to language that impels conversion, we also found language that counters it. The performative styles, 'comfort' and 'gratitude' serve to wipe away worries and weaken the need for conversion and conative dedication. Lund and Stavanger show these types of language while we did not find them in the Nature and Mission document.

Concerning the discursive managing modes, which was our second research interest, we conclude that all three documents utilise strategies that serve to *enforce* or *fix* the conceptual meaning of the texts. Lund applies both anchoring and trivialising modes. Stavanger and the Nature and Mission text only make use of the anchoring mode. In all three documents, 'christological securing' has a high weight. Lund and the Nature and Mission documents also employ 'creedal securing' to a high degree. In these documents this component is equally composed of references to creeds or to confessional documents and in their use of the confessional language. In Stavanger, to the contrary, we could attribute a moderate weight to 'creedal securing' and discovered that this mode of securing is only made up of the performative style 'confession'.

Our third research interest concerned the bandwidth at the conceptual level of Faith and Order's interconnection of church and world. We can now assert that the relevant concepts and their individual variables are: 'reality perception', 'trinity', 'church functions', as well as the pair 'brokenness' and 'restoration'. We proved to be able to identify three configuration profiles, each with its *unique characteristics* and each with its distinguished weight of the *common variables*. We claim that it is *principally* the variation of the 'reality perception' concept (dual or non dual, theistically or sacramental understood) that steers the conceptual configuration and, thus, the way the documents define the relationship of church and world. Of *secondary* influence for this composition proved to be the absence or otherwise the presence of the qualifying concept 'koinonia'.

We argue that in the Lund report *the shelter* profile adequately expresses the *dual* relation of church and world in a primarily *intervenient theistic considered reality*. Church and world are parallel realms. Caught in a broken world, people have the need of being able to migrate away from the wrecked realm of the world to a safer place, the realm of the church. That is why the world is believed to be a mission field and that only when people have faith and only when they believe in Christ can they be liberated from evil. In addition, we also were able to identify *six unique characteristics* for the Lund report. First, we learned that mission for Lund has the specific meaning of 'bringing people to faith in Christ'. Second, Lund does not pay any attention to the natural aspect of the world, but instead, considers the world merely as history. For the next set of outcomes, we referred to our tests of the null-hypotheses. These resulted in a third unique characteristic: we encountered an eschatologically oriented appearance-essence opposition within the document which stresses the essence of the church at the expense of the church's existence and its manifestations in history. Fourth, we learned that Lund considers Christianity as the absolute above culture which is merely relative. Fifth, in Lund we found expressions of self-criticism demonstrating that the drafters are well aware of the shortcomings of the church. And last, Lund considers the world to be depraved, that is, outside the church there is no grace.

As far as the common concepts are concerned further, Lund stands for the operation of God *from outside* in church and world and the report almost exclusively stresses the person of Christ who has agentive force. Less attention is paid to the Father (who also is agentively engaged) and the Spirit (who only has actorship). Because church and world are two domains that do not meet and the world is depraved, most efforts should be put on the restoration of the church (the quest for visible unity of the church) and the restoration of the relationship of people with God. Therefore, the institutional or 'ad intra' aspect of the church in Lund is vitally important. The 'ad extra' component

mainly serves to win the world for Christ by mission and proclamation, so as to draw people from the realm of evil into the realm of good. The difference between Christians and non-Christians is analogous to 'the chosen' versus 'the lost'. The church of Lund has a vertical orientation.

Stavanger depicts the church as a vehicle for transforming the world and for liberating it from its brokenness in a non-dual, sacramental believed reality. Both church and world bear traces of brokenness. The world is the primary domain of restoration and we found that the profile of *liberation* fits the conceptual configuration. The faithful are set apart, not to be rescued themselves, nor to draw non-believers into the church, but in order to liberate the world from evil by serving. We learned from our tests that Stavanger has *two unique characteristics*. Foremost and specific to this document is its confinement to the teachings by Christ without transferring these into the doctrines of (possessive genitive) the church. The second unique outcome is the absence of the concept 'word' to guide the sacramentally understood reality.

Further on in Stavanger when giving consideration to the *common concepts*, we are able to claim that the efficacy of the trinity is located from within church and world. Along with the person of Christ, the Spirit is also decisively engaged in transforming the world, that is, in feeding, and, respectively, facilitating the church in order to have its task done. The world in this document is mainly understood as history, though Stavanger also does acknowledge the nature component in reality. Most efforts should be put into the restoration of interhuman relations, and only very few efforts are directed towards the devotional, ecclesial and natural restoration acts. It is for this reason that the ad extra function of the church, diakonia, which dominates the text, defines the church as very active and horizontally oriented. We can here assert that the absence of the integrating term 'koinonia' (including the principle of a fundamental interconnect-edness of the whole reality) is responsible for this imbalance. In Stavanger 'community' is frequently used and is mainly connected to humankind. 'Communion' is only occasionally employed and in most of these cases it is indicating the connectedness with God and among the believers. Yet we did not find terms in Stavanger that integrated both concepts, let alone provide the inclusion of the whole created order. The difference between Christians and non-Christians is analogous to those who know of God's restorative purposes and those who are unaware.

The Nature and Mission document communicates the *association* profile. The *reconnection* of humans, nature, church and God in a non-dual, by the 'word' guided sacramental considered reality is at the heart of the divine and ecclesial efficacy. There were *three unique aspects* that we were able to discover, test and approve in this third document. The first aspect we will mention is the document's real acceptance of diversity. Diversity is no longer seen as merely a threat to the church. Second, there is the fact that we did not find the concept of God's final intervention at the end of history and, thus, the eschatological assurance is absent. Third, we noticed the pivoting role of the concept of 'koinonia' as the main principle of Faith and Order's thinking about the relation between the Trinity, the church and the world. This term, in its most pregnant use of the all-embracing connectedness of reality, gathers the underlying notions 'communion' and 'community'.

With regard to the *common concepts* further, it is fair to say that within the Trinity the three persons are considered almost equally, with some accentuation on the person of Christ. As reality is sacramental in nature and because of the qualifying elaboration of

the concept 'koinonia' in the Nature and Mission document, we also found balanced attention to all levels of brokenness which are in need for restoration: the devotional, interpersonal, natural, and ecclesial. Therefore, we found balance with regard to the ad intra and ad extra functions of a devotional and active and, thus, vertically and horizontally oriented, church.

What is it that we can assert when relating the results of the analyses of the performative styles, the managing modes and the conceptual configurations? First, we can allege that the performative styles, in general, *carry* the conceptual intent by either emotionally or cognitively processing the audience and by charging the addressees at times either by soothing them now and then. In addition, and as already stated, the three documents also employ *strategies* or *managing modes* that serve to *enforce* or to *fixate* the conceptual meanings of the texts.

At two different points we can see some specific relationship between the working performative styles and the conceptual intent. First, Lund and Stavanger confer God's final intervention at the end of history. This we learned from our conceptual analysis and this theological notion is supported by the comfort that the two documents provide at the performative level. In the Nature and Mission document we miss this eschatological assurance and, thus, we neither encounter comfort. Second, we learned from Lund that some force is needed to move on from the existence of the church into its essence. Bridging the gap between these two realms cannot be done sufficiently by mere cognitive influencing; this needs, in addition, a more forceful language. That is why Lund exercises so many directive speech acts. It does so in order to have its audience moved from the superficial level of the deceptive reality to the deeper level of genuine reality.

In contrast, we would also like to point at three remarkable contradictions between the performative intent and the conceptual meaning of the documents. First, observing the performative intent of the Stavanger and the Nature and Mission texts, we concluded that having awareness precedes being active. In these reports much use is made of the representative styles 'explanation' and 'confession'. We find this incongruent to the prominent sacramentality concept that we found in both reports and that was centred around the term 'mystery', for mystery is regarded as being beyond comprehension. Second, of the three documents, Stavanger demonstrates the most active (serving) church, though it employs the least directive language of all. And last, we found that it is unique to Stavanger that it confines itself to the teachings of Christ without transferring these into the doctrines of (possessive genitive) the church, where, in the Lund and the Nature and Mission documents, Christ's teachings and ecclesiastical dogmas are more fuzzily defined. It might be surprising, then, to encounter the anchoring mode of 'creedal securing' in Stavanger, despite the lack of references to creeds and other confessional documents. Still, we can speak of 'confessional securing' having a limited presence in Stavanger; as it is found in the use of the performative style 'confession'.

6.2 Evaluation of the research project

We will first present some weaknesses that we had come to realise during the process and we will close this section with a number of the strengths of our project. Our approach demanded some limitations and it is this that we consider as the first weakness. We refrained from a holistic approach which meant we did not study the context of the documents, nor the history of their development, nor the process of their reception. Instead, we confined ourselves to an intra-textual reading of a very limited size of only three documents and also not having the intention to make any historical claim. A more holistic approach, taken from extra angles, could have better contributed to the framing of our outcomes and, thus, could have generated insights that were different and more comprehensive. Our investigation is to be seen as a building brick in a larger construction which also takes historical, cultural and institutional influences into account in order to achieve a more complete vision on Faith and Order's developing interpretation of church and world. Of course, our interpretation is subjective and one does not need to agree. We explain how we came from our research aim and research question to our conclusions, being transparent about the choices we made, the method we employed, and the techniques and approaches we used. We consider the outcomes of this entire enterprise as an impulse to further research.

A second weakness was our choice not to investigate the theological and philosophical concepts that were discovered within a doctrine from either an historical, or an ecclesial historical or a philosophical historical perspective. Nor did we study the concepts in the context of the particular ecclesial traditions that possibly underlie them and, thus, do colour their meaning. We did not consider them as a product of the specific World Council of Churches idiom either. Detached from this wider scope, our investigation sometimes lingers at the level of the mere description of the concepts, rather than that providing a more profound interpretation of them.

Finally, we mention the lengthy and elaborate description and analysis of the Lund report when compared to the lesser attention we seem to have paid to both the Stavanger and the Nature and Mission documents. This is partly a result of our choice for the semi-open coding technique of the Stavanger document and because of the practice of focused coding that we have employed in analysing the Nature and Mission document. Also, the development of our skills is responsible for this disproportionate ratio. In the course of our research, when we came to analyse Stavanger and the Nature and Mission document, we became more familiar with the method and its approaches than we were at the time that we investigated the Lund document. The more skilful we were, the better we were able to decide what seemed to be relevant for answering our research questions and for deciding what could be left undone.

We are convinced that our study concerns a topical subject: how does Faith and Order relate to church and world? We have succeeded in presenting a beneficial analysis of the performative intent, the discursive strategies and the conceptual configuration of a reasoned selection of the Faith and Order corpus. We demonstrated that the Grounded Theory approach, which has never been employed before in this research area, is useful. Our investigations are evidence-based, imitable and far from opaque. Finally, the computer and some software packages have proven to be of great help. These are the strengths of our enterprise.

6.3 Normative theological evaluation

In this last paragraph we present a sketch of our own theological position with regard to the church world relationship and confront it with the understandings offered in the three documents that we have investigated.

To us, God is an appeal. The unity of humankind is the eschatological goal to which God calls us, His people. This unity should not be confused with globalisation though. Globalisation may easily become an illusory form of unity, exploiting nature, covering divisions, disregarding cultural diversity, neglecting pluriformity and imposing uniformity. Instead, we understand the unity of humankind as *the well-being and interdependence of all people*. We are called to work on a true unity of men and women that is against the religious and cultural plurality that has the tendency to violence, fighting and dominating others.

The church is primarily ‘congregation’, the coming together of those who have heard that call and want to heed it. We hold that both the Aramaic notion *qēhal el* and the Greek *ekklēsia* are constitutive to this understanding. The first Christian community in Jerusalem was called the *ekklēsia tou theou*. There is some discussion about the etymological explanation of the word *ekklēsia*. Some claim that it is built up by the parts *ek* (meaning ‘out from’) and *kal* (meaning ‘call’). This combination, then, means the gathering of those people who are called out from the *polis* (meaning ‘city’). The first use of it in Greece was a political one: the assembly of free people qualified to vote. The Septuagint transfers the notion of *ekklēsia* to indicate a religious gathering, which was adopted by the New Testament: the calling of the people of God’s kingdom out of the world. Others state that *ekklēsia* is a translation of *qēhal el*, indicating the gathering of the end-time people of God. Whatever is the right etymological meaning of our present term *ecclesia*, we develop our interpretation of it along both lines and think it is useful to understand the church as the coming together (congregation) of those who find themselves called by the Word and want to answer it by becoming fellow travellers or pilgrims. So, the church goes! The church is a movement and even more than that it is an institution, as some institutional element is necessary in order to lead and facilitate the people in their voyage and to have them communicate among themselves and with others.

We consider faith to be a verb: to hold the Word as true and to make it true. God’s appeal is trustworthy and the faithful intend to answer it by an attitude and by actions through which the Eschaton is brought nearer. Actually, faith is an act of language, that is, it is performative or evocative more than it is informative. Faith creates or effects what it expresses and has the ability to transform reality.

In the documents that we have studied, the continuity of the church is based theologically. In our opinion this approach has the disadvantage of neglecting the image of the church as the body of Christ with the challenge to live and act in the world, of which the body of Christ worthy. The reports claim that the church already is the body of Christ more so than that it has the challenge to become so. We prefer to speak about the church in a less ontological or sacramental way and, instead, interpret the church as the spiritual (= real) resurrection body of Christ. Thus, we understand the story of the resurrection ecclesiologically. Jesus did not personally, bodily or corporally (meaning ‘of flesh and blood’) rise from the grave after having been dead for three days. Instead, the resurrected body is a spiritual body, which means a reality of the Spirit. It is the

community of those who hold for true the Word of God, as it has been revealed in the stories of ancient Israel and in the way and life of Christ. As such, the church is not a virtual reality but a physical, historically concrete reality. In this way we can speak of the corporeality of the resurrection.

As the body of Christ, the church received at once the legacy and the burden of Christ's dedication to God's perspective for humankind. The church consists of Christ's co-workers who, together with others, intend to make the difference, so that the world which constitutes them and which at the same time is formed by them, and thus in which they live in solidarity with, is changed. God's love and anger become manifest by humans who refuse to betray or let each other down when they are drowned by fate, injustice or chaos of the heart: love by careful presence and enduring the suffering, and anger by effectively opposing violent people and evil structures. The story of Moses, once drawn out of the water and who became himself a witness of God's name (JHWH – the Present) for others, is a key narrative for us. In the words, life and work of Christ, the second Moses, Christians find such God-like humanity. Here it becomes clear that we choose for giving priority to the imperative or the prescriptive biblical speech rather than its descriptive or indicative content. What is more, we hold that what is told in the indicative is to be understood as prescriptive for the reader. In other words, God's attributes are imperatives for us humans. In a sense, this perception is a consequence of the performative character of faith as we hold it.

This position could easily result in one-sided stress on the diakonia perspective of the church. The church would then lose itself in various diaconal projects, but this is not what we mean. The relation between church and world is not merely a diaconal one. The church should first listen carefully to the questions of humankind, go deeply into the facts and then draw insights from its sources in order to show the ways through the problems – and not just show the way – but, in many cases, also go that way itself. So, the first movement of the church is from outside to inside and also in the seeking to join in the discovered religiosity of the people, like Paul did at the Areopagus. The second movement is from the inside to the outside by which the church is wholesomely present in the world from its centre: Jesus.

We find the words of Jeremiah's letter to the exiles in Babylon (Jeremiah 29:7) directive for our vision on the relation of church and world:

“⁴ Thus says the LORD of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: ⁵ Build houses and live in them; plant gardens and eat what they produce. ⁶ Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. ⁷ But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.”¹²⁷

In this image of the Exile the church is challenged to accept the context in which it lives, dedicating itself to the prosperity of the world. The church should fully live in the world, partaking in its culture, economics, science and arts. The church should be present without any pretense. However, Christians are exiles, strangers, who have heard

¹²⁷ The Holy Bible: New Revised Standard Version, Nashville 1989.

the voice. They are women and men of goodwill who look around, listen and care. On their way through the city they meet people who cry out loud for help, people asking for meaning of both the history of the world and that of their own common lives. Christians bring warm-heartedness, soft power and compassion. Thereby, they provide comfort in the world. The world itself is Godless, Christians are logically atheists. Christ's Lordship does not correspond to the world. The course of history is not the logical result of God's direct acting. Instead, God's love for the world should happen again and again. Christians and the Jewish People have heard the Word and together with all others of goodwill they should work on the humanity of the world in order to glorify God's name.

The listening church (*ecclesia audiens*) practices to be the learning or acquiring or discerning church (*ecclesia discens*). In the same way as Israel's understanding of the world and its vision of God and humanity has developed throughout the course of history, and as the Christian faith has developed during the past ages, and is still developing, the church is also characterised by movement. Only when the church is willing to acquire new insights can it become the teaching church (*ecclesia docens*) and when it does, then entering into the public debate and into people's everyday life.

Here, the story of the walk to Emmaus (Luke 24:13-35) is our guide. We hear about two men walking to Emmaus. They are sad and disappointed. They have not seen the Lord yet, though it is said that he still lives. Suddenly someone comes near and walks along with them. He talks with the men without any obtrusiveness. He listens, asks questions, explains, incites to think, eats bread, and drinks wine. Then the men recognise him and he leaves in order to go on. It is the way of the church: at times being the two men who are in need for clarification, and at other moments being like Jesus, carefully listening to people and their sorrows and providing insight.

None of the three documents that we have analysed communicates the concept of this learning community which responds to the questions that women and men have in our modern individualised culture. We consider this as a deficit. People have questions with regard to their personal identity. They ask: who am I? They want to be known and to be loved. People are in search for their identity in relation to others and they ask what their responsibility is for the lives of others. People ask whether they matter or not and seek to make the difference. The church should not leave these questions disrespected. It is a community, not only of moral or virtue formation, but also of character or biographical formation.

Positioning the church in the world in the way we have just described abandons the preposition 'for' in phrases like 'prophetic sign for the world' (Stavanger and the Nature and Mission document) which places the church over and in opposition to the world. The world does not exist outside the church, it is not the correlate of the mission of the church. If so, the world would be the area of conquest of the church, which would make the Stavanger and the Nature and Mission documents not much different from Lund.

One can hold, that, sign is sacramentally understood in Stavanger and in the Nature and Mission document. The juxtaposition of the terms 'sign' and 'mystery' is an indication of this. The church in this view is a channel through which God addresses himself to the world and is present in the world at the same time. We claim that both concepts are wrongfully brought together. We choose to refrain from the use of the sign concept as

it instrumentalises the church as a means of God's acting in the world and thus opposes church and world. Instead, we emphasise the mere application of the 'mystery' concept. On the one hand, this notion indicates the unity with God and also creates the sense that the church *is* hope, *is* light and *is* salt, and, thus, prevents a false antithesis of church and world. On the other hand, the concept avoids a too strong coherence and salvation presence.

In the current discussions of Faith and Order, it seems that the comprehensive koinonia concept is gaining ground. We admit that it has the potency to bring together the Word of God, the historical and the natural reality and the acting of the church along with its members and all who are of goodwill. Nevertheless, koinonia, like all other concepts, is not a magic word. It can function, at most, as a catalyst. Yet, only when we live out koinonia can God's love be truly experienced.

APPENDIX I: THE USE OF THE COMPUTER

Chances and risks of software supported inquiry

In the next paragraphs, we will give a short explanation about the possibilities, choices, principles, tasks, and processes concerning Computer Assisted Qualitative Data Analysis (CAQDAS). The advantages of using the computer for conducting qualitative research are many. The computer can be of great help with structuring, ordering, selecting, coding, annotating, administrating, and diagramming. These processes can be done quickly and without fragmenting the original documents. An additional advantage is the computer's ability to store many documents and memos. Huge cabinets and folders are not required anymore. In the paragraphs about the processes and tasks of the software packages that we used these benefits will be illustrated.

However, we are also aware of the disadvantages or at least risks of having one's inquiry assisted by the computer. Weitzman¹²⁸ indicates these challenges. Some analysts hold that the software will impose a methodological approach, and, indeed, Weitzman says, developers do bring assumptions, conceptual frameworks, methodological and theoretical principles to their programs. Indeed, these have significant consequences for the course of one's analyses. Still, these assumptions and frameworks need not trap one, Weitzman suggests. In most cases, the analyst will be able to bend the program to her or his own purposes. 'For example, a program may allow you to define only hierarchical relations among codes. You might work around this by creating redundant codes in different parts of the hierarchy, or by keeping track of the extra relationships you want to define with memos and network diagrams.' (Weitzman, 1999, p.5)

To us, the advantages outweigh the disadvantages, and our awareness of the risks keeps us from uncritical or naïve application of qualitative data analysis software. We state here, with strong emphasis, that a computer cannot perform analyses! Only the researcher can do the sort of work which consists of reading and interpreting data; however, a computer can be of much help. A computer program does not generate understanding; only the mind of the researcher does! Of course, the software should not be the decision maker regarding the methodological approach. On the contrary, as such software affinities with particular methods may subconsciously guide the researcher towards these methods, the analyst should decide upon his or her approach and only then a decision on a specific CAQDAS package can be made. Once the method is chosen, one can identify the tasks a computer program should perform to assist this method.

Choosing the appropriate software

The ground-breaking period of the software which supports work with qualitative data can be located in the eighties and early nineties. Until then most qualitative researchers

¹²⁸ Weitzman, E.A., 'Analyzing Qualitative Data with Computer Software' in: *Health Services Research*, 1999, http://findarticles.com/p/articles/mi_m4149/is_5_34/ai_58451874 [31-10-2007].

were carrying out the mechanics of their analyses by hand, described by Weitzman as: 'typing up notes, photocopying them, marking them up with markers or pencils, cutting and pasting the marked segments onto file cards, sorting and shuffling the cards, and typing up their analyses.'¹²⁹ In 1989, Ray Lee and Nigel Fielding organised the first Surrey Research Methods Conference where scholars in the field of qualitative inquiry gathered and shared experiences. From here, the CAQDAS Networking Project¹³⁰ emerged in 1994. In those first years, software packages were generally concerned with textual data. Nowadays, we include text, visual and multimedia forms of non-numerical information. There are many and diverse programs that are still being developed to assist the researcher in handling the research material and managing the research process.¹³¹ So, the question is, which software package to choose? Taking into account the developments in past years with regard to software for qualitative research and considering the current packages, it helps to distinguish between two types. We draw on the typologies of Miles, Huberman, and Weizman and of the more recent Ann Lewins and Christina Silver.¹³² Though their distinctions differ a bit and have become blurred, we discern as the first type *text retrievers* and *textbase managers*, while the second includes *code-based theory building software*. Text retrievers like WordCruncher¹³³ specialise in finding words, phrases and combinations of these in one or several documents. Textbase managers like AskSam¹³⁴ and TextQuest¹³⁵ organise text systematically for search and retrieval, for instance keyword or phrase in context (KWIC) retrieval. Both categories enable quantitative and content based analysis of exclusively textual data. These programs either deal with highly structured text, organised in 'records' or fields, or manage freeform text. However, for the purpose of our inquiry this type of software is insufficient, as our intentions include theory building which demands the possibility of coding and relating concepts. This is implied by the qualitative research design, a blend of narrative, rhetoric, and grounded theory approaches with some quantifying elements which suits best our ambitions. So, we needed the assistance of a code-based theory builder. This type provides, in addition to the functions of the former type, code retrieval, memoing functionality, more sophisticated search tools, development higher order classifications and categories, possibili-

¹²⁹ *ibidem*.

¹³⁰ <http://caqdas.soc.surrey.ac.uk> [30-10-2007].

¹³¹ Lee, R. and N. Fielding, 'Qualitative Data Analysis: Representations of a Technology: A Comment on Coffey' in: *Sociological Research Online*, vol.1, no.4 (1996), <http://www.socresonline.org.uk/socresonline/1/4/lf.html> [31-10-2007].

Fielding, N. and R. Lee, *Computer Analysis and Qualitative Research*, London 1998.

Fielding, N. and R. Lee, 'New Patterns in the Adoption and Use of Qualitative Software' in: *Field Methods*, vol. 14, no.2 (2002), 206-225.

¹³² Miles, M.B. and A.M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed., London 1994, 311-317.

Weitzman, E.A. and Miles, M.B., *Computer Programs for Qualitative Data Analysis: A Software Sourcebook*, London 1995.

Lewins, A., and C. Silver, *Using Software in Qualitative Research. A Step-by-Step Guide*, London 2007.

¹³³ <http://www.wordcruncher.com/products.html> [30-10-2007].

¹³⁴ <http://www.asksam.com> [30-10-2007].

¹³⁵ <http://www.textquest.de> [30-10-2007].

ties for linking codes or concepts (networking) and testing relations. Good examples are ATLAS.ti¹³⁶, HyperRESEARCH¹³⁷, KWALITAN¹³⁸, MAXqda¹³⁹, and QSR NVivo¹⁴⁰. These software projects work as a container for all the data files and other relevant information for the research project. Many of the developers of these programs are researchers themselves. They have put enormous intellectual energy into finding the right tools for analyses of diverse types and the qualitative analyst can benefit greatly from them.

In order to find, and in a later stage convert to, the appropriate program for our purposes from within this category, we benefited from the advice of Miles and Huberman (1994) and Weitzman (1999), among others. With their help, we developed during the course of our investigation, the basic functionality that we expected the CAQDAS package to provide. This resulted in the following set of demands.

First, as we deal with multiple cases and we want to sort them out according to different patterns or configurations, while working with only some of the cases, in addition to making cross-case comparisons, we needed software that easily selects different portions of the database, and that will also do configurational analysis across cases.

Second, we work with data that will be revised (with corrections, added codes, annotations, memos, etc.). Therefore, the program should make database revision easy.

Third, our data are open or free-form, not strictly organised such as responses to a standard questionnaire or interview are. So we did not want a program with well-defined 'records' for each case and 'fields' (or variables) with data for each record. On the contrary, free-form text demands a more flexible program.

Fourth, we wanted to apply multiple coding. Not all programs enable assigning several different codes to the same segment of text, including higher-order codes, nor do all programs permit the researcher to let him or her overlap or nest coded 'chunks' (the ranges of text you apply codes to).

Fifth, the iterative nature of qualitative research requires the analyst to walk through the data numerous times, and to take different and revised cuts. An iterative intent demands a program that does not dictate the order in which the analysts performs the several tasks. Instead, it should be flexible, invite repeated runs, make coding revision easy, and have good search and auto coding features.

Sixth, we want to look at varying sizes of portions in the data. This requires software that does not make us choose the size of the codable segments before we import the data; we need to mix and match chunk sizes throughout the process.

Seventh, we have interest in the context of the data. Therefore, we want to also see surrounding information. In many cases we need not only the word, phrase, or line itself, but also the preceding and following lines/sentences/paragraphs. We also need to be able to jump right to that place in the file when it is necessary to do some work on it (e.g., code, edit, annotate).

Eight, we had specific needs for the way in which data is displayed. Our program should produce output in list form (lists of chunks, query results, codes, relations,

¹³⁶ <http://www.atlasti.com> [30-10-2007].

¹³⁷ <http://www.researchware.com> [30-10-2007].

¹³⁸ <http://www.kwalitan.net> [30-10-2007].

¹³⁹ <http://www.maxqda.com> [30-10-2007].

¹⁴⁰ http://www.qsrinternational.com/products_nvivo.aspx [30-10-2007].

memos, etc.). Matrix displays and networks represented by diagrams are also of great necessity. Sometimes we were also interested in quantitative data (generally frequencies), thus, the software should be able to generate numbers indicating the density and/or weight of codes.

Processes and tasks in using KWALITAN

Initially we used KWALITAN to manage the research process. Researcher colleagues who were also performing qualitative research, were familiar with the software and recommended its use. KWALITAN has been developed by Vincent Peters and Fred Wester based on the grounded theory approach. This menu driven program has an internal database, which means that it contains the individual data files (text, pictures, audio fragments and video fragments), by copying them into a project file. As the developers describe on their site¹⁴¹, each document should be divided into passages (scenes) to which a tag is attached that characterises the content of the scene. 'To each segment you can assign up to 50 codes in order to specify what the text is about or what your interpretations of the material are. Codes can be ascribed to the entire segment, but codes can also be linked to specific parts of the segment, i.e. text fragments. Most coding is done by hand, but Kwalitan also has a tool for assigning codes automatically to segments. (...) If you want to analyse all segments that deal with a specific topic, you have to select the concerning segments. Kwalitan offers a tool for making this kinds of selections, the so called filter. This filter has eight different keys for selecting text segments, like codes assigned to a segment, words occurring in the text, and characteristics of the document. In case you want to select segments on several codes, these codes can be combined by using the logical operators 'or', 'and' and 'not'. (...) In order to answer research questions by using words, you might need an overview of the words in the text together with their frequencies. Kwalitan generates this kind of list for you. In addition you can generate your own word list, containing words that are relevant and important in relation to your research questions. Kwalitan can tell you how often these words occurs in all segments, or in specific parts of the material. In addition Kwalitan can generate the so called 'key word in context' overview, in which each occurrence of a word is displayed accompanied by a small or larger context. (...) In case you want to continue the qualitative analysis with some more quantitative analyses, Kwalitan offers the possibility of creating several data matrices that can be used in other computer programs. In these data matrices it is for instance specified how often each code (or word) occurs in each segment or document, or how often each code (or word) occurs together with other codes (words). (...) Kwalitan offers the possibility of writing and maintaining memos. By default Kwalitan distinguishes between five different types of memos, but you can make and use your own classification of memo types.'

¹⁴¹ <http://www.kwalitan.net/engels/index.html> [30-10-2007].

Evaluating KWALITAN

KWALITAN is an easy to use program with a good help function and a willing help desk. Its basic operation is assigning codes to text segments which we did with our first document, the Lund report. First, we had to make an Optical Character Recognition (OCR) scan from the book in which we found the document, store it in the computer and import it in the software. Then we divided the text into several segments, coded the segments, organised the codes into categories, and then put them into a hierarchical tree-structure. In the beginning of our project, we benefited from the built-in theoretical assumptions and their implications for structuring the route of inquiry. Its discipline is very helpful for a starting researcher; however, soon we met with some difficulties regarding its logic¹⁴² and the stability of the program.

First, we will list the issues concerning the design of KWALITAN. According to the philosophy of the developers, a code can belong to only one category since the hierarchical coding structure of the software demands this. Still we felt the need to assign one code to different categories in order to develop higher-order concepts. We also felt uncomfortable with the principle of segmenting the documents. Segmentation causes some restrictions. For example, if the segments that have been chosen are too large, co-occurrence of codes has no meaning; if the text fragments are too small, in too many instances the researcher may be confronted with the same combination of codes. Changes in a later stage are possible, but difficult. Another disadvantage of the program concerns its taking for granted the sequence of the segments. The order of segments is indifferent to KWALITAN. This is disturbing when one wants to keep in contact with the progress of the discourse of a document. We would also like to mention the software's focus on singular codes, or (and-or-not) combinations of codes. KWALITAN is not suitable for processing structures that are more complex. If you want to make visible non-hierarchical relationships, this system may be a less comfortable fit. Other issues for us concerned the wish to attach a memo to the text itself, the need to have categories deleted underlying codes, the desire that codes which are part of a tree are marked in the list, the need for separate child windows which make it easier to perform different operations, the lack of conceptual mapping tools, and the urgency of extended KWIC-function with more logical operators.

Along with these 'functional' or 'instrumental' shortcomings, we were also confronted with some serious and fatal bugs in the program caused by the fact that, we think, the transition from a DOS environment to a Windows application was made too quickly. This happened from spring until summer 2003 with version 5.0.9 and it became very frustrating for the progress of our inquiry for we lost hours of work. Because of the afore mentioned disadvantages concerning Kwalitan's internal logic as well as because of its instability, we compared HyperRESEARCH, MAXqda, QSR NVivo, and ATLAS.ti based on internet comparisons¹⁴³ and discussions¹⁴⁴ about CAQDAS pack-

¹⁴² See also Have P. ten at his website <http://www2.fmg.uva.nl/emca/KWALITAN.htm> [01-11-2007].

¹⁴³ http://www.lboro.ac.uk/research/mmethods/research/software/caqdas_comparison.html [01-11-2007].

<http://www.quarc.de/overview.html> [01-11-2007].

<http://www.data-archive.ac.uk/dext/about/reports.asp> [1-11-2007].

Lewins, A., and C. Silver, *Choosing a CaQDaS Package*,

ages as well as taking into consideration the information from their developers. We rejected HyperRESEARCH because of its awkward code mapping and the lacking of a facility to simply 'pack up' all elements and move the files to another computer. MAXqda, though an excellent package, lost because we learned that the user interface would have difficulties with larger datasets. We did not want to take that risk again. QSR NVivo fell off as it is missing a tool for networking or conceptual mapping and had the additional weakness of the fact that the researcher should make a choice of the minimum unit of text (line, sentence, and paragraph) to which to apply codes. This would then become the text unit, which restricted the possibility of editing the text and interpretations of the co-occurrence of codes.

The shortcomings of these three packages resulted in the preference for the powerful workbench ATLAS.ti, an excellent CAQDAS software package. We will deal with its features and functions in the next paragraph. Here it is sufficient to say that we thoroughly tested the program and that it proved to be stable and very convenient for our purposes. A major operation remained to be done: entering all data into the new program from printed lists of codes and memos by typing as we were only occasionally able to simply copy and paste.

Processes and tasks in using ATLAS.ti⁵

The first version of ATLAS.ti was developed during the years 1989-1992 at the Technical University of Berlin (TUB), Germany. The maker of the software is Thomas Muhr, a psychologist and computer scientist. Since then many new functions have been added and the program is still being developed. ATLAS.ti⁵ is one of the more complex CAQDAS programs which provides many diverse tools for the analysis of qualitative data. The main structure of the software bears traces of both German/European and American influences. For example, the name of the container that holds all the important objects for a project, the hermeneutic unit (HU), refers to the German/European hermeneutic tradition. The grounded theory approach, which underlies the structure of the program to a great extent, comes from America.

ATLAS.ti has four basic strategic modes of operation. At the ATLAS.ti site¹⁴⁵ we read that the acronym VISE refers to them: visualisation, integration, serendipity, and exploration. The *visualisation* aspect of the program is supportive to 'the way human beings think, plan, and approach solutions in creative, yet systematic ways.' The object-oriented design of ATLAS.ti keeps the necessary operations close to the data. *Integration* implies the keeping together of 'all pieces that comprise a project, in order not to lose sight of the whole when going into detail.' *Serendipity* in the context of information systems means 'to find something without having searched for it.' The expression includes an intuitive approach to data. *Exploration* points at the 'exploratory, yet systematic approach to data' in order to build theory.

<http://caqdas.soc.surrey.ac.uk/ChoosingLewins&SilverV3Nov05.pdf> [2-11-2007].

¹⁴⁴ <http://www.jiscmail.ac.uk/lists/qual-software.html> [1-11-2007].

<https://listserv.surfnet.nl/archives/kwalon.html> [1-11-2007].

¹⁴⁵ www.atlasti.com [2-11-2007].

We benefited from Lewins and Silver, several relevant websites, the manual of ATLAS.ti5, and the online ATLAS.ti Forum in aiding us as we briefly, and certainly not exhaustively, describe the functioning of ATLAS.ti5.¹⁴⁶ The program works using an external database structure, thus, data files are not copied into the 'project', but are assigned and then referred to by the software when the project is open. Two central elements of the program are the hermeneutic unit (HU) and the data files. The HU contains only the records of assigned documents, quotation positions, codes, memos and networks. It only reads the data, whereas the data files themselves (e.g. texts, multimedia data etc.) are separately held. The major functions of ATLAS.ti run from main menus, icons, and the main primary document (PD) pane. There are also four main 'manager' panes, from which documents, quotations, codes, and memos can be created, assigned, and managed. Here we list some of the basic operations of the software at the program's conceptual level.

Accessing and editing objects from the margin view

The margin area is visible at the right hand side of the primary document area. This 'multi-purpose device' displays brackets, which are used to indicate quotations. Attached codes, memos, and hyperlinks are displayed next to the brackets. It also shows a variety of menus, depending on the object or pane area for which it was opened. As it is 'drag & drop capable', it permits 'in-place label editing'.

Creating quotations

'In textual documents, a quotation is an arbitrary sequence of characters ranging from a single character, a word, a sentence, or a paragraph up to the entire data file.'¹⁴⁷

Coding the data

In ATLAS.ti5 several coding procedures can be performed. *Open coding* connects new codes with already existing ones or with new quotations. The *code-by-list* procedure provides a list of all existing codes. The researcher can choose one or more of them and relate them to the data. Still, sometimes, one might wish to associate a list of quotations to one code. This procedure is called *code-by-list inverse*. *In-vivo* coding is applied 'when the text itself contains a useful and meaningful name for a code.'¹⁴⁸ This coding technique creates a quotation from the selected text. The first 30 characters of the quotations are used as the code name. The *Auto-coding* device selects specific text (for instance the exact match), and subsequently codes it with a pre-selected code. Auto-coding is practical when searching for sections that can easily be identified by a text

¹⁴⁶ Lewins, A., and C. Silver, *Using Software in Qualitative Research. A Step-by-Step Guide*, London 2007,

<http://caqdas.soc.surrey.ac.uk/ChoosingLewins&SilverV3Nov05.pdf> [02-11-2007].

http://www.quarc.de/atlasti_e.html [02-11-2007].

<http://www.atlasti.com> [02-11-2007].

<http://forum.atlasti.com> [02-11-2007].

Muhr, Th., *User's Manual for Atlas.ti 5.0*, 2nd ed., Berlin 2004.

¹⁴⁷ Muhr, 30.

¹⁴⁸ Muhr, 119.

search on the basis of words or patterns found in the text. Finally, *quick coding* relates the currently selected code to a data segment. This is helpful for the repeated coding of segments using the most recently selected code.

After a code has been produced, it becomes visible as a new entry in several locations like the drop-down list and the code manager. With the *groundedness* of a code or its frequency, we mean the number of quotations to which the code is applied. The *density* of a code indicates the number of links to other codes. In ATLAS.ti5, codes can easily be deleted, merged, renamed or unlinked from quotations

Writing memos and comments

A memo can ‘stand alone’ or refer to quotations, codes, and other memos. Memos can be clustered according to types such as ‘theory memos’ or ‘method memos’, but may also be integrated as research objects by assigning them as primary documents.

All objects in a HU, codes, memos, documents etc. have a ‘slot’ in which a comment can be written. HU’s, links and relations can receive comments.

Clustering in families

Codes, memos, and primary documents may be clustered within ‘families’. With the Family Manager tool, the researcher can create, modify, and edit them. It assists in managing many objects by organising them into subsets.

Networking

The coding scheme is non-hierarchical. In the course of an inquiry, the researcher may want to impose structure on the coding scheme and express relationships between concepts. Links between codes can be hierarchical but also semantic, as well. Networks display these links as a network is a set of nodes and links. A *node* is any object (quotation, code, code family, memo, memo family, other network view, primary document, and primary document family) in the project and is displayed in a network view. A node can be linked to other nodes. Relations are ‘link prototypes’ or, put differently, links are instances of relations. For instance, there is only one ‘is-cause-of’ relation, but possibly many links employing it. ATLAS.ti contains six ‘pre-set relations’: ‘is-associated-with’, ‘is-part-of’, ‘is-cause-of’, ‘contradicts’, ‘is-a’, ‘noname’, ‘is-property-of’. These standard relations can be changed by user-defined relations.

‘Links are usually drawn as lines between the connected nodes in graphical presentations of networks. Furthermore, a link between two nodes may be directed or not. A directed connection is drawn with an arrow. With directed links, source and target nodes must be distinguished. The *source node* is where the link starts and the *target node* is where it ends: the destination to which the arrow points. *Connection* and *link* are synonymous. Links are created either implicitly (e.g., when coding a quotation, the quotation is ‘linked’ to a code), or explicitly by the user.’¹⁴⁹ ATLAS.ti distinguishes between strong links and weak links. Strong links are so called ‘first class’ links and are based on relations which are exclusively links between a code and another code or a quote and another quote. Weak links do not have particular properties. Examples of

¹⁴⁹ Muhr, 212.

these type of links are the links between quotations and codes or between a family and its members.

Filtering and the making of queries

Filtering helps to begin the process of interrogating the research data. The filter options are accessible in the object menus for documents, quotations, codes, and memos and from the corresponding manager's menu. Most actions such as printing or exporting on a collection of objects include only the presently filtered collection.

'The *Query Tool* is used for retrieving quotations by using the codes they were associated with during the process of coding.'¹⁵⁰ A query is a search expression made from operands and operators. Operands are the codes and code families in the project. Operators include the conditions that a quotation must meet to be recovered. Operators include Boolean, semantic and proximity types.

Boolean operators are *extensional* and include the *binary operators* OR (at least A or B), XOR (either A or B), and AND (A and B) which need exactly two operands as input, and the *unary operator* NOT which needs exactly one operand.

Semantic operators are *intentional* for they confine some significance expressed in adequately related linked concepts. 'The SUB operator traverses the network from higher to lower concepts, collecting all quotations from any of the sub codes.' (...) The UP operator looks at all direct Super Codes of the selected code. Unlike the SUB operator, it does not recursively traverse the structure. Only the next level is considered. (...) The SIBlings operator finds all quotations that are connected to the selected code or any other descendants of its parents.'¹⁵¹ Proximity indicates the 'spatial relation between quotations'. We distinguish the following types of *proximity*: embedding (A within B / A encloses B), overlap (A overlapped by B / A overlaps B), distance (A follows B / A precedes B), and co-occurrence. Co-occurrence 'is essentially a short-cut for a combination of all the basic proximity operators except the follows and precedes operator.'¹⁵²

Super Codes are saved queries shown as codes. They can be rerun on new coded data and can be combined with other codes for a more complex query. Super Families are built up by combining families and have the same underlying logic as super codes. Their members are determined *dynamically* whenever the super family is activated. A snapshot code is a *frozen in time* super code, *hardwired* with the underlying quotations of that super code.

Making outputs

The software facilitates various kinds of output of objects in different combinations in the form of lists, graphic files or tables. These outputs are capable of exportation into Word, Excel, SPSS, XML or HTML.

¹⁵⁰ Muhr, 160.

¹⁵¹ Muhr, 164-165.

¹⁵² Muhr, 167.

Evaluating ATLAS.ti5

With Lewins and Silver¹⁵³ and based on our intensive use of the program and discussions with researcher colleagues, we present the following advantages and inconveniences of ATLAS.ti5:

1. The external database has consequences for the saving and transferring of the HU. The copy bundle function helps here, but the user should still carefully conduct synchronisations of changes in the data files and of edited data in the HU.
2. The software provides flexibility and offers several different routes for conducting qualitative analysis. Primary documents can be assigned quite easily, hermeneutic units can be merged without difficulties, and the flexibility of the quotation structure and the facility to hyperlink between instances in the data is very useful. The program has a convenient toggle area, an excellent margin display and many useful manager panes. This all helps the researcher to search, compare, select, order, add, interrelate etc. the data. A possible disadvantage of this flexibility might be that it becomes difficult for the researcher to manage all linkages effectively.
3. Though code connections and collections of a hierarchical nature may be created in ATLAS.ti, the main working codes list lacks a working hierarchical structure to choose from. To us this was a shortage since hierarchical code structures can provide an easy way to clean up a codes list systematically. Otherwise, when we got to know the package better, we found different ways to make hierarchies or collections of codes or linked codes, using a mixture instruments such as networks, families, and supercodes.
4. The supercodes function in the query tool is useful to process questions or hypotheses.
5. The query tool itself is very convenient for uncomplicated searches but may be extremely complex as some search operators have very precise parameters. It is not always simple to define the proper query in order to retrieve the information that is search for.
6. The co-occurring codes function permits the user to recognise other more complex questions or trends in the research material.
7. The network tool is flexible. All objects can be linked to each other. As the program stores all links, the researcher should constantly ask whether the relations are still important. Otherwise, he or she gets lost in the web of connections.
8. One regrettable aspect is the software's inability to make network views for each single document with only the codes and their density and weight for that particular text. A network remembers all related objects, their density and weight, without being able to filter them.

¹⁵³ Lewins, A., and C. Silver, *Using Software in Qualitative Research. A Step-by-Step Guide*, London 2007, 245-246.

SmartDraw

Because of ATLAS.ti's disadvantage with regard to making network views of the separate documents, we took our refuge in a drawing program and chose SmartDraw¹⁵⁴, business graphics software because of its many templates and its flexible and easy to use drag-and-drop interface.

¹⁵⁴ <http://www.smartdraw.com> [02-11-2007].

APPENDIX II: CODES LUND REPORT

Here we present the scheme of the themes, sub-themes, keywords and codes to which our analysis of Lund has led. This analytical framework functioned as the basis for further study of more abstract concepts in our search for the final theory of the Lund report. Bold characters indicate the root code, an asterisk the first level under the root code, a hyphen the second level under the root code and a bullet the third level under the root code. On some occasions, where we thought it is helpful, we provided some explanation of the groups of codes.

axis god humanity

- * judgment
- * justification
- * penitence
- * reconciliation
- * redemption
- * sin
- * submission to god

These codes include facets of the relationship between God and the people.

christ

- * christ-god
 - christ offer father
 - christ son of god
 - god acts in christ
 - revelation god in christ
- * christ attributes
 - christ attributes high
 - christ ascension
 - christ final coming
 - christ final triumph
 - christ glory
 - christ judgment
 - christ resurrection
 - christ unique
 - christ will
 - christ attributes low
 - christ and victimised
 - christ love
 - christ passion
- * christ church
 - christ church high
 - body of christ
 - christ builds up church
 - christ calls
 - christ gives spirit
 - christ model church
 - christ rules church

These codes express aspects of the relationship between God and Christ.

These codes indicate high attributes of Christ.

These codes express low attributes of Christ.

These codes indicate a hierarchical relationship between Christ and the church.

<ul style="list-style-type: none"> · christ sends · church bride of christ · head rules members 	
<ul style="list-style-type: none"> - christ church low <ul style="list-style-type: none"> · church partaker christ · fellowship of christ · solidarity head and members 	These codes indicate equality of Christ and the church.
* christ names	
<ul style="list-style-type: none"> - christ names high <ul style="list-style-type: none"> · christ cornerstone · christ god · christ head · christ king · christ lord · christ priest · christ redeemer · christ saviour · christ victor - christ names low <ul style="list-style-type: none"> · christ man · christ prophet 	These codes indicate high names of Christ
* christ works	
<ul style="list-style-type: none"> - christ works high <ul style="list-style-type: none"> · christ forgives · christ liberates 	These codes indicate high works done by Christ.
* submission to christ	
* unity christ and church	
* unity christ and humanity	
* unity of christ	
church	
* church-destination	
* church-ministry	
* church-origin	
* church-principal	
* church-sacraments	
* church attributes	
<ul style="list-style-type: none"> - church-attributes ad extra - church-attributes ad intra 	
* church functions	
<ul style="list-style-type: none"> - church-functions-diakonia - church-functions-internal life - church-functions-mission - church-functions-proclamation 	
* church is new people	
* church is pilgrim people	
* church nt-qualifications	
* future triumph church	

- * powers opposing church
- * powers sustaining church
- * visible church

confessional documents

dist bel-bel <

dist bel-bel >

dist bel-nonbel < bel move to nonbel

dist bel-nonbel > nonbel move from bel

dist chu-wor < chu moves to wor

dist chu-wor > chu removes wor

dist chu-wor > wor removes chu

dist p-p <

dist p-p >

dist x-bel < bel move to x

dist x-bel < x gathers bel

dist x-bel < x moves to bel

dist x-bel > bel move from x

dist x-bel > bel remove x

dist x-humans <

dist x-humans >

dist x-nonbel > x removes nonbel

dist x-p < x moves to p

distance

disunity

- * breaches from church
- * breaches within church
- * disunity in church-theological factors
 - differences essence church
 - disagreement ministry
 - doctrinal disagreement
 - nt-diversity
- * disunity in church secular factors
- * disunity in world
 - divided humanity
 - secularism
- * disunity shortcoming church
 - disunity shortcoming church external
 - acting seperately
 - neglect of service
 - too pious
 - unfaithfulness to god
 - disunity shortcoming church internal
 - impatience
 - inability to change
 - lack of understanding
 - lack of vitality
 - lack to meet spiritual demands

dist = distance

bel = believers

nonbel = nonbelievers

- = between

< = decreases

> = increases

p = single person

x = Christ

humans = humans

wor = world

What is written behind <
or > explains who or
what is acting.

These codes indicate
shortcomings at the
external level of the
church that cause
disunity.

These codes indicate
shortcomings at the
internal level of the
church that cause
disunity.

- neglect of proclamation
- neglect of sacraments
- racial divisions within church
- too much in the world
- tradition of establishment
- underestimation of prayer oneness

* factors of division

future age

God acts in Christ

God-Father acts with people

God-Father judgment

God-Father ownership

God-Father source

God-Father will

God-Spirit in action

God-Spirit leads church

God-Spirit uniting

method

* do not churches

* duty churches

- duty churches-change
- duty churches-conversation
- duty churches-discov.com.hist.
- duty churches-help each other
- duty churches-interrelated teaching
- duty churches-mutual reconciliation
- duty churches-prayer
- duty churches-profit from each other
- duty churches-self criticism
- duty churches-travel light
- duty churches general

* groups

* recommendations

* study

* wcc instrument of god

* xcenteredness instead of comparison

These codes relate to God as Father.

These codes relate to God as Son.

These codes express the tasks which the churches have to perform on the way to unity (= method by the church).

proselytising

scriptures

unity

* unity advance

- ecum.coop.proof of unity
- growth of mutual understanding
- increasing unity
- progression in ministry
- uniting churches

* unity definition

These codes indicate the advances that have been made thus far.

	<ul style="list-style-type: none"> - unity as organic union - unity as reunion - unity as una sancta 	
	* unity features	
	* unity motivation	
	<ul style="list-style-type: none"> - christ ground of search for unity - factors requiring unity - unity desired by churches - unity given by god 	These codes indicate the motivation for the quest for unity.
	* unity nt-marks	
	* unity process	
	<ul style="list-style-type: none"> - agreed means of continuity - cult. factors contributing to unity - unity of church - vestigia ecclesiae 	
	* unity shapes	
	<ul style="list-style-type: none"> - unity shapes ad extra <ul style="list-style-type: none"> · co-operation outside church · united mission · united service · united witness - unity shapes ad intra <ul style="list-style-type: none"> · act of believing and hoping · apostolic continuity · common worship · consensus in doctrine · inter-church aid · interchange in theol.education · ministerial hospitality · recognition 	<p>These codes indicate shapes of unity concerning the church 'ad extra'.</p> <p>These codes indicate shapes of unity concerning the church 'ad intra'.</p>
witness world		
	* creation	
	* salvation of world	
	* the world believes	

table 17: codes hierarchy Lund report

APPENDIX III: CODES NATURE AND MISSION DOCUMENT

We studied the Nature and Mission document by quickly coding the text. Here we list the codes that we have been able to deduce from the most relevant concepts of the two so-called, extreme cases, Lund and Stavanger.

discursive level

- perf. style expr. grief
- perf. style expr. repentance
- perf. style expr. gratitude
- perf. style repr. explanation
- perf. style repr. confession
- perf. style dir. admonition
- perf. style dir. appeal
- perf. style dir. recommendation
- perf. style dir. comfort

- dedication emotional
- dedication cognitive
- dedication conative
- conversion
- wipes away worries
- change of reality

- anchoring
 - christological securing
 - creedal securing
 - securing by means of grace
- trivialising
 - labelling
 - stressing the unity of nt
 - penetration
 - focusing
 - performative influencing
- giving hold

conceptual level

constituting variables

- trinity
 - father
 - son
 - spirit
- reality perception

	sacramental ontology
	intervenient ontology
	brokenness
	ecclesial
	interpersonal
	natural
	devotional
	faith believers
	sin
<i>operating variables</i>	
	church functions
	proclamation
	diakonia
	community building
<i>objective variables</i>	
	restoration
	ecclesial
	interpersonal
	natural
	devotional
	repentance gentiles
	faith gentiles

table 18: coding scheme for the Nature and Mission document

APPENDIX IV: THE LUND REPORT

This text is the literal Lund report of 1953, 'The Report to the Churches', as found in in: O.S. Tomkins (ed.) *The Third World Conference on Faith and Order, Lund 1952*, London 1953, 15-38.

For research reasons we have changed the original lay-out in order to assign the document to Atlas-ti and handle it. We added line numbers, and the numbers placed between square brackets [...] refer to the pages in the original print.

0001

0002 [15]

0003

0004 **THE REPORT**

0005 **AS SUBMITTED FOR THE CONSIDERATION OF**

0006 **THE PARTICIPATING CHURCHES**

0007

0008 **I. A WORD TO THE CHURCHES**

0009

0010 (Note: This section was released for publication

0011 immediately after its adoption by the Conference,

0012 as being a short message to the Churches,

0013 pending their reception of the remainder of

0014 the Report)

0015

0016 We have been sent to Lund by our Churches

0017 to study together what measure of unity in matters of faith,

0018 church order and worship exists among our Churches

0019 and how we may move towards the fuller unity God wills for us.

0020

0021

0022 We give thanks to the Lord of the Church for what He has

0023 wrought among us in and through our fellowship of

0024 conversation and prayer and for evidences that in several

0025 parts of the world Churches are drawing closer together.

0026 We have made many discoveries about one another's

0027 Churches and our perplexity in the face of unresolved

0028 differences has been surpassed by our gratitude for the

0029 manifold grace of God which we see at work in the life of the

0030 Churches all over the world.

0031

0032

0033 We have seen clearly that we can make no real advance

0034 towards unity if we only compare our several conceptions

0035 of the nature of the Church and the traditions in which they

0036 are embodied.

0037 But once again it has been proved true that as we seek
0038 to draw closer to Christ we come closer to one another.
0039 We need, therefore, to penetrate behind our divisions to
0040 a deeper and richer understanding of the mystery of the
0041 God-given union of Christ with His Church.
0042 We need increasingly to realise that the separate histories
0043 of our Churches find their full meaning only if seen in the
0044 perspective of Gods dealings with His
0045 *whole* people.
0046
0047
0048 We have now reached a crucial point in our ecumenical
0049 discussions.
0050 As we have come to know one another better our eyes
0051 [16] have been opened to the depth and pain of our
0052 separations and also to our fundamental unity.
0053 The measure of unity which it has been given to the Churches
0054 to experience together must now find clearer manifestation.
0055 A faith in the one Church of Christ which is not implemented
0056 by *acts* of obedience is dead.
0057 There are truths about the nature of God and His Church
0058 which will remain for ever closed to us unless we act together
0059 in obedience to the unity which is already ours.
0060 We would, therefore, earnestly request our Churches to
0061 consider whether they are doing all they ought to do to
0062 manifest the oneness of the people of God.
0063 Should not our Churches ask themselves whether they are
0064 showing sufficient eagerness to enter into conversation
0065 with other Churches, and whether they should not act together
0066 in all matters except those in which deep differences of
0067 conviction compel them to act separately?
0068 Should they not acknowledge the fact that they often allow
0069 themselves to be separated from each other by secular
0070 forces and influences instead of witnessing together to the
0071 sole Lordship of Christ who gathers His people out of all
0072 nations, races and tongues?
0073
0074
0075 Obedience to God demands also that the Churches seek
0076 unity in their mission to the world.
0077 We share the failure to convey the Christian message to the
0078 mass of mankind.
0079 But it is precisely to these masses that we have the obligation
0080 to preach the one Gospel, and to manifest the oneness of the
0081 Church.
0082
0083

0084 The word penitence has been often on our lips
0085 here at Lund.
0086 Penitence involves willingness to endure judgment – the
0087 judgment of the Lord to whom has been given the power to
0088 sift mankind and to gather into one
0089 the scattered children of God.
0090 We await His final triumph at the end of history.
0091 But, in God's mercy, tokens of judgment which are also calls
0092 to a new and active obedience come to us in our day also
0093 here and now.
0094 Surely we cannot any longer remain blind to the signs of our
0095 times and deaf to His Word.
0096
0097 The Lord says once again: 'He that gathereth not with me,
0098 scattereth.'

0099

0100

0101 [17]

0102

0103 **II. CHRIST AND HIS CHURCH**

0104

0105 0.

0106

0107 We believe in Jesus Christ our Lord, who loved the Church
0108 and gave Himself for it, and has brought the Church into an
0109 abiding union with Himself.

0110 Because we believe in Jesus Christ we believe also in the
0111 Church as the Body of Christ.

0112

0113

0114 **1.**

0115

0116 We confess that without Christ we are lost, and without Him
0117 we are subject to the powers of sin and death, but that God
0118 has not abandoned us to the powers of destruction.

0119 He has given to us and all men His only begotten Son as
0120 Saviour and Redeemer.

0121 Through His life, His suffering, His death and His resurrection
0122 Jesus Christ as the mighty Victor has overcome sin and death,
0123 brought the ungodly powers to nought, and has given
0124 us freedom.

0125 When we believe in Jesus Christ these powers can no longer
0126 exercise lordship over us.

0127 Thus we stand under a new Lord.

0128 It is Jesus Christ who is our Lord.

0129

0130 For He, in His incarnation, death and resurrection, has entered

0131 into oneness with man in his estrangement and in his
0132 existence under the judgment of God, and by making
0133 atonement for mans guilt has consecrated a new
0134 way in which man, reconciled with Cod, may live in union with Jesus Christ.
0135 Through Him God has given to lost humanity a new beginning,
0136 for in that Jesus Christ died and rose again, all who believe in
0137 Him die and rise again to a new life.

0138

0139

0140 Jesus Christ is the King of the new People of God.
0141 He is the chief cornerstone in which the whole building,
0142 fitly framed together, grows up into a holy temple in the Lord.
0143 He is the head of the Church which is His Body.
0144 Through His Spirit Jesus Christ Himself is present in His
0145 Church.
0146 Christ lives in His Church and the Church lives in Christ.
0147 Christ is never without [18] His Church; the Church is never
0148 without Christ.
0149 Both belong inseparably together, the King and His people,
0150 the keystone and the temple, the Head and the Body.
0151 As members of His Body we are made one with Him in the
0152 fellowship of His life, death and resurrection, of His suffering
0153 and His glory.

0154 For what concerns Christ concerns His Body also.
0155 What has happened to Christ uniquely in His once-and-for-all
0156 death and resurrection on our behalf, happens also to the
0157 Church in its way as His Body.
0158 As the Church is made a partaker in the crucified Body of
0159 Christ, so also it is given to be partaker in the risen Body of
0160 the same Lord.

0161 This means that the Church is called to continue the mission
0162 of Jesus Christ to the world, so that the way of Christ is the
0163 way of His Church.

0164

0165

0166 2.

0167

0168

0169

0170 On the ground of the apostolic witness to Jesus Christ, the
0171 Lord of the Church, and in obedience to Him, we seek to
0172 penetrate behind the divisions of the Church on earth to our
0173 common faith in the one Lord.
0174 From the unity of Christ we seek to understand the unity of the
0175 Church on earth, and from the unity of Christ and His Body
0176 we seek a means of realising that unity in the actual state of
0177 our divisions on earth.

0178

0179 We believe that many of our differences arise from a false
0180 antithesis between the Church's being in Christ and its
0181 mission in the world, and from a failure to understand the
0182 Church in the light of Jesus Christ as God and man, and in
0183 the light of His death and resurrection.

0184 In the following paragraphs we seek:

0185 (1) to speak of the nature of the Church in terms of a double
0186 movement (its being called from the world and its being sent
0187 into the world) through which it is ever being built up into
0188 Jesus Christ its Head;

0189 (2) to speak of the Church as the new creation, which, while
0190 it continues to live on earth as a community of forgiven sinners,
0191 expecting the redemption of the body, is already given to
0192 participate in the new life of the risen Christ.

0193

0194

0195 A.

0196 *The Faith of the Church in the Father, the Son and*
0197 *the Holy Spirit*

0198

0199 In His eternal love the Father has sent His Son to redeem
0200 creation from sin and death.

0201 In Jesus Christ, God's Son became Man.

0202 By word and deed He proclaimed on earth the arrival of
0203 God's [19] kingdom, bore away the sins of the world on the
0204 Cross, rose again from the dead, ascended into heaven, to
0205 the throne of His kingdom, at the right hand of God.

0206 At Pentecost God poured out His Spirit upon the Church,
0207 giving all who believe in Jesus Christ the power to become
0208 God's children.

0209 Through the indwelling of His Spirit Jesus Christ dwells in the
0210 midst of His Church.

0211 As Lord and King He will come again to judge the quick and
0212 the dead and to consummate
0213 the eternal kingdom of God in the whole creation.

0214

0215

0216 B.

0217 *The Nature and Mission of the Church*

0218

0219 a.

0220

0221 The Lord Jesus Christ, through His Word and Spirit, calls
0222 His Church from the world.

0223 He forgives sins, delivers men from the lordship of the powers
0224 of destruction and gathers out of this broken world the

0225 one People of God, the community of the justified and
0226 sanctified whose citizenship is in heaven and whose life is
0227 hid with Christ in God.

0228

0229 b.

0230

0231 Jesus Christ through His Word and Spirit sends His Church
0232 into the world to be the salt of the earth and the light of the
0233 world.

0234 That is, as Prophet, Priest and King He gives His Church to
0235 participate in His ministry of reconciliation, constraining it by
0236 His love to enter into His passion for the redemption of the
0237 world, and empowering it by His Spirit to proclaim the Gospel
0238 of salvation to all nations, calling them to obey the will of God
0239 in all the areas of political and social and cultural life and to
0240 live out in the divisions of the world the life of the one People
0241 of God, so that through its witness Jesus Christ is at work
0242 among men as Saviour, and brings all things in subjection
0243 under Himself as Lord and King of the world.

0244

0245 c.

0246

0247 By calling and sending His People, by granting them
0248 manifold spiritual gifts for the ministry, Jesus Christ builds up
0249 His Church as the living Temple of God, Thus the Church as
0250 the Body of Christ 'grows up into him in all things who is the
0251 head, from whom the whole body fitly joined together and
0252 compacted by that which every joint supplieth according to the
0253 effective working in the measure of every part, maketh
0254 increase of the body unto the edifying of itself in love'.

0255

0256

0257 C.

0258 *The Church between the First and the Final Coming*

0259 *of Christ*

0260

0261 a.

0262

0263 At the same time the Church is a community of forgiven
0264 sinners eagerly expecting and patiently watching for the
0265 final [20] consummation of its redemption.

0266 It continues to be a pilgrim people in a strange land, so that
0267 all its life and work on earth is incomplete.

0268 Ungodly powers and forces are still rampant

0269 in the whole creation in an alarming way,

0270 and they seek to confuse the Church and defeat its mission.

0271 But the Church continues to live and work by the power of

0272 Jesus Christ.

0273

0274 b.

0275

0276 At the end of its pilgrimage Jesus Christ, the Crucified

0277 and Risen, will come again to meet His Church in order to

0278 complete His work of redemption and judgment.

0279 Out of all peoples and ages He will gather His own who look

0280 for His appearing and for a new heaven and a new earth,

0281 and He will consummate the union between Christ and His

0282 Church in the eternal kingdom of God.

0283

0284 c.

0285

0286 Through the indwelling of the Holy Spirit the new age of

0287 the future is already present and through union with the risen

0288 Jesus Christ the Church on earth is already given to participate

0289 in the power of the resurrection.

0290 The Church of Jesus Christ in history is at once the

0291 congregation of sinners and the new creation, for although it

0292 continues to live and work within the brokenness and

0293 estrangement of this world and to share in its divisions, the

0294 Church belongs essentially to the new age and the new

0295 creation.

0296 As such the Church is summoned to perpetual renewal, to put

0297 off the old life, and by the renewal of its mind to be conformed

0298 to Christ, looking beyond its historical forms to the full

0299 unveiling of its new being in the coming Lord.

0300

0301

0302 **3.**

0303

0304 We have sought to declare in these brief paragraphs the

0305 inseparable relation between Christ and His Church.

0306 To these convictions about the Church we are led by our faith

0307 in Jesus Christ and by our shared acceptance of the authority

0308 of the Holy Scriptures.

0309 We cannot build the one Church by cleverly fitting together our

0310 divided inheritances.

0311 We can grow together towards fullness and unity in Christ only

0312 by being conformed to Him who is the Head of the Body and

0313 Lord of His people.

0314 And He manifests His fullness, however brokenly, in the gifts

0315 He has given to us even in our separations.

0316 Wherever two or three are gathered in His Name, He is in the

0317 midst of them.

0318 Wherever men are met in [21] obedience to Him, He is known.

0319 He may be found in the midst of those from whom we are
 0320 separated.
 0321 and in the midst of those to whom we are sent.
 0322
 0323 When we place ourselves in our Churches under His judgment
 0324 and in obedience to His calling and His sending, we shall
 0325 know that we cannot manifest our unity and share in His
 0326 fullness without being changed.
 0327 Some of us who have been assured that we possess the true
 0328 order and the true sacraments will find ourselves called to give
 0329 its rightful place to the preaching of the Living Word.
 0330 Some who have neglected the sacraments will be confronted
 0331 by Him who humbled Himself in Baptism and broke bread
 0332 and shared the cup to make us partakers of His passion and
 0333 death.
 0334 Those who have sought to show forth the glory of the Church
 0335 as the Body and Bride of Christ must stand under the
 0336 judgment of His simplicity and servanthood.
 0337 Churches which have valued little His prayer that the oneness
 0338 of His people be made manifest to men will be summoned to
 0339 make His prayer their own.
 0340 Churches complacent in the face of racial divisions in the
 0341 Body will be brought to repentance by Him in whom bond and
 0342 free, Jew and Gentile, Greek and barbarian, are one.
 0343 Churches which have stressed one-sidedly that God in His
 0344 Church gives Himself to men will be reminded that Christ in
 0345 His humanity offered Himself to the Father.
 0346 Those who are ever looking backward and have accumulated
 0347 much precious ecclesiastical baggage will perhaps be shown
 0348 that pilgrims must travel light and that, if we are to share at last
 0349 in the great Supper, we must let go much that we treasure.
 0350 Churches settled and self-assured will have to hear again the
 0351 Lord's heart-broken concern for the sheep without a shepherd
 0352 and know that to be His Church is to share in His
 0353 world-embracing mission.
 0354 Churches too much at home in the world will hear themselves
 0355 called out of the world.
 0356 Churches too wrapped up in their own piety or their own
 0357 survival will see again Him who identified Himself with the
 0358 deprived and the oppressed.
 0359 We cannot know all that shall be disclosed to us when together
 0360 we look to Him who is the Head of the Body.
 0361 It is easy for us in our several Churches to think of what our
 0362 separated brethren need to learn.
 0363 Christ's love will make us more ready to learn what He can
 0364 teach us through them.
 0365 The truth we would hold fast is that because Christ is the

0366 Head and Lord of the Church, [22] His way is the Church's way.

0367 He calls, He sends, He judges.

0368 The shape of His life is the shape of the Church's life.

0369 The mystery of His life is the mystery of the Church's life.

0370

0371

0372 **4. Recommendation**

0373

0374 In our work we have been led to the conviction that it is of

0375 decisive importance for the advance of ecumenical work that

0376 the doctrine of the Church be treated in close relation both to

0377 the doctrine of Christ and to the doctrine of the Holy Spirit.

0378 We believe that this must occupy a primary place in the future

0379 work of this movement, and we so recommend to the

0380 Faith and Order Commission, and to its Working Committee.

0381

0382

0383 [23]

0384 **III. CONTINUITY AND UNITY**

0385

0386 *1. The Unity of the Church as indicated in the New Testament*

0387

0388 A.

0389

0390 When we think of the unity of the Church in respect of the term

0391 'People of God' we are all agreed that we must relate it to the

0392 other qualifications of the Church in the New Testament, all of

0393 which emphasise the Church's unity.

0394 The Church, the newly-constituted 'People of God', called into

0395 being by His Word and His Spirit, is a community in which men

0396 recognise the Lordship of the one Christ, which lives by His

0397 grace, and which is fully empowered for His service.

0398 The Church witnesses to Jesus Christ as the Lord of all life, in

0399 its worship, in its order, and in its life.

0400 Thus by its nature it is destined, confronting mankind with its

0401 divine unity, to triumph over all enmities of nations.

0402 This new people of God is described in the New Testament as

0403 the Body of Christ.

0404 Christ is the Head and He unites all believers in Himself.

0405 By the indwelling of the Holy Spirit the redeemed are united

0406 into a body, in the world but not of It, as a 'people of God's own

0407 possession', who share in common the gifts of the one Spirit.

0408 Since the Church is a fellowship in the Holy Spirit it follows

0409 that it is a *communio sanctorum*, a

0410 company of the sanctified

0411 –forgiven, justified by faith, and born anew in Christ.

0412

0413

0414 B.

0415

0416 a.

0417

0418 All the various testimonies of faith in Christ found in the New
0419 Testament express one and the same faith, and all of them
0420 together belong to the revelation of God in Him.

0421

0422 b.

0423

0424 While there are indications of diversity in worship in the New
0425 Testament, nevertheless the preaching of the Word and the
0426 administration of Baptism and the Lords Supper were
0427 everywhere marks of the Church's unity.

0428

0429 c.

0430

0431 We all believe that God gives to His Church unity in a rich
0432 [24] diversity of works of mercy, moral and social witness, and
0433 prophetic insight into human affairs.

0434 He united His Church in a love for the brethren and for all
0435 mankind which transcends every barrier of race, colour, class
0436 and nation.

0437

0438 d.

0439

0440 In the New Testament the mission of the Church and the unity
0441 of the Church are deeply related.

0442 Christ called His apostles that they might be one and that He
0443 might send them forth to accomplish His mission in the world.
0444 He prayed for their unity that the world might believe.

0445 It was in obedience to this missionary task, including the
0446 willingness to suffer for Christ, that the Church experienced
0447 the dynamic power of its unity.

0448

0449 e.

0450

0451 The subject of church order, both in its New Testament phases
0452 and in its subsequent history, is treated in the following section.

0453

0454

0455 2. *Unity, Continuity and Discontinuity*

0456

0457

0458 A. The Unity of Christ and his Church

0459

0460

0461 Life in the Church rests upon the operation of the Triune God
0462 but (as we have seen in Chapter II) there is a special need to
0463 examine the relationship of the Church to Christ.

0464 To quote from the Report of the Theological Commission on
0465 the Church:

0466

0467 Every communion holds that the Church is not a human
0468 contrivance, but God's gift for the salvation of the
0469 world, that the saving acts of God in Christ brought it into being,
0470 that it persists in continuity in history by the presence and
0471 power of the Holy Spirit.

0472

0473 The discussion of unity and continuity involves, therefore, the
0474 prior question of the nature of the relationship between Christ
0475 and the Church.

0476 The continuity of the Church is based upon the fact that Christ
0477 is her Head and that, therefore, there is but one holy, Catholic
0478 and Apostolic Church, which has not only received the
0479 promise of Christ that the gates of hell shall not prevail against
0480 it, but also receives, as partaker of His resurrection, the
0481 earnest of her future triumph.

0482

0483 The Pauline image of the Church as the Body of Christ is no
0484 mere metaphor, but expresses a living reality.
0485 All agree in finding the presence of Jesus Christ, the crucified
0486 and risen Lord, both [25] living in and reigning over His Church.
0487 She is created as the realm of redemption by the sovereign
0488 grace of God and is also the sphere of His acts of judgment
0489 and reformation.

0490 We unite in affirming the solidarity between the Head and the
0491 members and also the sovereignty of the Head over the
0492 members in the Body of Christ.

0493 But there are differing emphases among us as to the differing
0494 modes of participation of the members in the Head.

0495 The former view stresses the fullness of Christ as something
0496 already received by the Church, though not always
0497 consciously apprehended, the latter the manifestation of this
0498 same fullness at the Coming of the Lord in glory.

0499 In the present age, however, it is in the Church under the Cross
0500 that the fullness of Christ is realised.

0501

0502

0503

0504 B. The Nature of Continuity

0505

0506 From this difference of emphasis arise different opinions upon

0507 the nature of continuity.

0508 All agree not only upon the continuity assured by the constant
0509 action of the risen Lord through the Holy Spirit, but also upon
0510 the value of some form of continuity in history, assured by
0511 some means under the action of the Holy Spirit.

0512 All would emphasise the apostolic continuity of Christian life
0513 within the Christian community of men and women, redeemed
0514 by the one Cross of Christ, seeking to follow the example and
0515 teaching of the same Master and inspired by the continuing
0516 presence of the same living Lord.

0517 Most would also regard the preaching of the Gospel and the
0518 ministration of the sacraments as essential means of continuity.
0519

0520

0521 While the vast majority of Christians would agree that some
0522 form of commissioned ministry was
0523 essential to the continuing life of the Church, serious and at
0524 present irreconcilable disagreement arises on the question
0525 whether some particular form of ministerial order is essential
0526 to the continuity of the Church.

0527

0528 It is dear then that nearly all communions possess and cherish
0529 some form of ministry for which in some way they find warrant
0530 in the New Testament{1}.

0531 Many would go further and find in the [26] various forms of
0532 ministry which they already exercise a continuation of the
0533 mission of the Apostles.

0534

0535 {1 Note: The evidence of the New Testament about church order can
0536 be variously interpreted.

0537 (a) Some believe that already in the New Testament we find a
0538 development from the apostolic order towards episcopacy,
0539 despite the existence of other forms of ministering, subject to
0540 the apostolic tradition.

0541 (b) Others hold that while there is evidence of variety of order in
0542 the New Testament, the general trend is not towards
0543 episcopacy but towards other forms of order
0544 (e.g., congregational or presbyteral), and they would claim that
0545 Churches of these types of order reflect more nearly the
0546 primitive tradition.

0547 (c) in the opinion of others again no dear line of development
0548 of ecclesiastical order can be discerned in the New Testament.
0549 Leadership within the Christian community accords with the
0550 varying needs of the Church but is always closely correlated
0551 with the responsibility of members and subject to the authority
0552 of Christ as Lord.

0553 Recent biblical study has, however, led to a considerable

0554 growth together on the whole question.}
0555
0556
0557
0558 A special significance is, however, attached by some
0559 Churches to the possession of the historic episcopate in
0560 apostolic succession.
0561 Some, indeed, possess and value this without attaching any
0562 necessary doctrinal significance to it.
0563 For others, however, all other means of continuity are here
0564 focussed and they would regard common acceptance of a
0565 ministry in this succession as an essential step towards the
0566 unity of the Church and as the only sufficient safeguard of its
0567 historic continuity.
0568 The kind or degree of doctrinal interpretation implied in such
0569 an acceptance is still a matter of disagreement.
0570 Others would find apostolic succession to be one element in
0571 an organic structure of life and worship, faith and order, which,
0572 in their totality, constitute the principle of continuity.
0573
0574 It is dear that here is an obstinate difference, held with deep
0575 conviction and in a good conscience, which cannot readily be
0576 resolved.
0577 It is possible, however, to note some growth together.
0578 Churches which have not in the past been much given to the
0579 consideration of this question are finding greater value in an
0580 emphasis upon the idea and content of continuity than in
0581 former times, while Churches which emphasise particular
0582 forms of continuity as essential are finding the need to
0583 integrate more closely in their thinking the two elements of
0584 Faith and Order.
0585 We recall the words of the Report of the Lausanne Conference,
0586 which called for a ministry acknowledged by every part of the
0587 Church of Christ as possessing not only the inward call of the
0588 Spirit, but also the commission of Christ and the authority of
0589 the whole Body.
0590 Some would hold that we have passed beyond this point in
0591 seeking a more precise content to the term ministry.
0592 Here clearly a fresh starting-point to theological discussion is
0593 urgently needed.
0594 An approach to the question of the ministry, not as an isolated
0595 phenomenon but in the light of a profound christological
0596 [27] and eschatological approach to the doctrine of the Church,
0597 is urgently needed.
0598 Beyond our theological and denominational emphases,
0599 we must seek to keep our eyes fixed upon Christ as Prophet,
0600 Priest and King and find in the vision of Him the focal point of

0601 ways which at present appear merely parallel.

0602

0603

0604 We propose the establishment of a Theological Commission
0605 to explore more deeply the resources for further ecumenical
0606 discussion to be found in that common history which we have
0607 as Christians and which we have discovered to be longer,
0608 larger and richer than any of our separate histories in our
0609 divided Churches.

0610 Such a study would focus not only on the hard cores of
0611 disagreement between us, but also on the positive
0612 discoveries there to be made of the various levels of unity
0613 which underlie our diversities and dividedness.

0614

0615

0616 C. Discontinuity

0617

0618

0619

0620 A consideration of the nature of continuity can only serve to
0621 throw into stronger relief the fact of discontinuity and the
0622 factors which have led historically to it.

0623

0624

0625 a. Schism

0626

0627 The term schism appears to be used in two different senses.
0628 Some maintain that it can only be used of a breach between
0629 church organisations of an identical or closely similar pattern
0630 of life, faith and order, whether arising from political, cultural or
0631 even personal reasons, and leading to administrative or
0632 jurisdictional separation, total or partial.

0633 In this view, the term schism would not be used in cases
0634 where matters of heresy were involved.

0635 Others, however, are accustomed to use the term in a wider
0636 sense to cover the separation of Christian groups on matters
0637 of doctrine (e.g. the Reformation).

0638 There appears to be a real need for the introduction of another
0639 agreed term for such divisions.

0640 Terms like breach (in English), rupture (in French),
0641 Spaltung (in German), are possible, but for various reasons
0642 they cannot be regarded as fully satisfactory.

0643 In further study of this question the need is felt to discover
0644 words which as far as possible reflect the living nature of
0645 the Church.

0646

0647 The use of the terms heretic and schismatic between

0648 Christians is happily passing out of current usage, but the
 0649 growth of mutual respect and charity and the desire for fuller
 0650 unity with each other should not obscure the need for a serious
 0651 consideration of the nature of division.
 0652 We are all agreed that tragic is not too [28] strong a word to
 0653 express the effect of these divisions; that they sometimes
 0654 become necessary is a sign of the presence of sin in the world.
 0655 All would agree that a conflict of goods as well as a choice of
 0656 evils may lie involved in some separations.
 0657 To quote but one example: the Reformation is interpreted by
 0658 many primarily as an act of obedience to God, while others
 0659 will find involved in it a sinful breaking of the unity of the Church.
 0660
 0661 While many Churches would willingly recognise in the origin of
 0662 their divisions, all would find in their maintenance, a matter in
 0663 which our guilt is not one-sided but reciprocal.
 0664 Some divisions arose from vital matters of Christian truth and
 0665 life, others from impatience on the one side, and lack of
 0666 understanding and vitality on the other-the refusal of a Church
 0667 to reform itself or to meet new spiritual demands made upon it
 0668 by its people and its historical situation.
 0669 Sometimes divisions have occurred by the joint action of
 0670 ecclesiastical and secular powers, issuing in persecution.
 0671 There are also divisions which do not fall easily into these
 0672 classifications and which are due in the main to social, cultural
 0673 or racial tensions.
 0674 We wish to call attention to the obligation to seek closer
 0675 organic union which specially lies upon (a) Churches whose
 0676 close regional association emphasises their task of bearing a
 0677 common witness to the non-Christian world; (b) Churches
 0678 whose historic past lays upon them to a peculiar degree the
 0679 need for mutual reconciliation; (c) Churches having a close
 0680 doctrinal or institutional affinity.
 0681 While, however, we stress the importance of a reunion of
 0682 Churches of closer spiritual heritage, we do not forget the
 0683 need for, and the possibility of a reunion of wider scope,
 0684 which may bring together those of very different spiritual
 0685 heritage.
 0686 We particularly deplore the tendency to create further
 0687 divisions in some parts of the world, often for the flimsiest of
 0688 reasons, which, while we seek a closer unity, threatens to
 0689 produce an even more disastrous situation.
 0690
 0691 Of recent years it has been widely maintained that our
 0692 breaches as Christian denominations are rather breaches,
 0693 within than from the Church.
 0694 Such a view can hardly be received by those who, for varying

0695 reasons, maintain that the *una sancta*
 0696 (the one, holy, Catholic and Apostolic Church) cannot be
 0697 broken, or by those who restrict the limits of the visible Church
 0698 of Christ to a single denomination.
 0699 Others, however, are prepared to see in this distinction a
 0700 welcome affirmation of the continued existence of [29]
 0701 church life on both sides of the breach.
 0702 It was maintained, for example, that on each side of the breach
 0703 there existed a *traditio ministrandi*
 0704 (an ordered pattern of ministry of the Christian faith)
 0705 and a profession of the Christian faith itself although in either
 0706 case it might be possible to find elements which really belong
 0707 together held in isolation or even set in sharp opposition to
 0708 each other.
 0709 In a divided Christendom, there is an inescapable tension
 0710 between our commission to exercise our ministry
 0711 in the whole Church of Christ and its present restriction to the
 0712 confines of a single denomination.
 0713 A doctrinal protest can easily become a fixed theology.
 0714 Such breaches, if always involving loss, do not necessarily
 0715 mean total shipwreck, and it is the duty of all to look forward
 0716 to a new integration of life and faith and a fulfilment of
 0717 ministries in future steps towards organic unity.
 0718 For some the problem of the divided Church and its reunion
 0719 is linked to the question of *vestigia ecclesiae*
 0720 (the characteristics of the universal Church
 0721 still existing in the divided Churches).
 0722 Here is an urgent problem for ecumenical research.
 0723
 0724
 0725
 0726 b. Apostasy
 0727
 0728 Apostasy may be defined as in essence a denial
 0729 of the sole Lordship of Christ in profession, attitude or action.
 0730 Any loyalty, however innocent in itself, when exalted to the
 0731 point where it conflicts with loyalty to God in Christ, tends
 0732 towards apostasy.
 0733 It is thus a manifestation of satanic power rebelling against
 0734 God.
 0735 It may take the positive form of aggressive rebellion against
 0736 God or the more negative form of a lukewarm
 0737 allegiance to Him.
 0738 A special danger lies in the fact that apostasy sometimes
 0739 clothes itself in a Christian vocabulary and outwardly Christian
 0740 forms.
 0741 The determination and judgment of apostasy belong to God

0742 and only pertain to the Church as
 0743 revealed by Him.
 0744
 0745 Today a peculiar urgency attaches to the duty of
 0746 the Church to reaffirm her sole loyalty to Christ in the face of
 0747 the insidious advance
 0748 of secularism, the challenge of a state
 0749 absolutism which seeks to control the thought forms of the
 0750 human individual and challenges the possibility of his whole
 0751 existence as a Christian, and the menace
 0752 of oppression in all its forms
 0753 (political, economic or even ecclesiastical) in all parts of
 0754 the world.
 0755 Apostasy is a danger against which our denominations as a
 0756 whole and ourselves as individuals ought to be watchful
 0757 rather than a defect that we should wish to point out in others.
 0758 In the minds of some the possibility of widespread or even
 0759 of [30] total apostasy is closely linked to the problem of
 0760 discontinuity.
 0761 Some Churches might possess the strongest possible
 0762 outward form of continuity and yet in whole or in part be
 0763 affected by apostasy.
 0764 It is more normally held, however, that apostasy can take place
 0765 either in an individual or in a Christian group, but it is not
 0766 generally believed that the whole Church could ever fall into
 0767 apostasy.
 0768
 0769
 0770
 0771 c. Heresy
 0772
 0773 In the history of the Church heresy and division have often been
 0774 closely connected.
 0775 Christian teaching is always integrally related to Christian life,
 0776 worship and action, just as in New Testament times the
 0777 *kerygma* (proclamation),
 0778 *koinonia* (fellowship)
 0779 and the *diakonia* (Christian service)
 0780 are not found in separation from each other.
 0781 Properly speaking, heresy belongs to the first sphere alone
 0782 and may be defined as an error of doctrine persistently
 0783 proclaimed against an established norm of the Church,
 0784 affecting vital matters of teaching.
 0785 Since, however, life and thought, worship and action, are
 0786 inseparable, it involves a distortion of the spiritual life of the
 0787 Church and of the organic wholeness of the Christian faith.
 0788 It is agreed that there are *necessaria*

0789 (necessary articles) in the Christian faith and we would restrict
0790 the word heresy to this sphere, but we are not unanimous
0791 about their number and nature.
0792 We all recognise the obligation upon the Churches, while
0793 seeking to maintain in all its fullness the deposit of
0794 faith, to be responsive to the guidance of the Holy Spirit as He
0795 fulfils our Lords promise to lead His Church into all truth and to
0796 bear continual witness to Him.

0797

0798 In all these matters judgment should properly belong to the
0799 whole visible Church of Christ, but in our divided state this
0800 judgment can and must be exercised by individual
0801 denominations and even congregations, acting through all
0802 their parts, or, as others would say, orders.

0803 Every effort must be made pastorally and spiritually for the
0804 reconciliation of the offender.

0805 If, however, sentence must in the last resort be passed upon
0806 him, we are united in repudiating any recourse to secular
0807 coercion and violence.

0808 The nature of the doctrinal norms by which heresy is to be
0809 judged are treated later in this chapter.

0810

0811

0812

0813

0814 *3. Unity and Diversity*

0815

0816 A. Personal Faith in Jesus Christ

0817

0818

0819 Faith in Jesus Christ as Lord and Saviour, the original simple
0820 New Testament affirmation, [31] is confessed by all the
0821 communions here represented.

0822 This common faith allows for certain differences of
0823 interpretation and practice.

0824

0825

0826

0827

0828 B. Consensus in Doctrine

0829

0830 All accept the Holy Scriptures as either the sole authority for
0831 doctrine or the primary and decisive part of those authorities
0832 to which they would appeal.

0833 Most accept the Ecumenical Creeds as an interpretation of
0834 the truth of the Bible or as marking a distinctive stage in the
0835 working-out of the orthodox faith.

0836 Some assign a special importance to the credal documents
0837 of the early Ecumenical Councils.
0838 Some would say that to found unity on any creeds is to found
0839 it on something human, namely, our understanding of the
0840 Gospel and our theological work in formulating its meaning.
0841 Some judge in accordance with the Inner Light and the
0842 leadings of the Spirit and are therefore concerned to witness
0843 against the use of outward creeds when these are held to be
0844 necessary or sufficient.

0845

0846 Many denominations possess confessional documents in
0847 which they express the Christian Faith as they read it in the
0848 Bible.

0849 It would generally be admitted, however, that these last
0850 documents would not be regarded as irreformable and they
0851 do not in fact occupy the same position in the Rule of Faith of
0852 all Churches which possess them.

0853

0854 We acknowledge the importance of theological study for
0855 intellectual clarification and continuous reinterpretation of the
0856 Christian faith in terms of changing life and thought.

0857 In listening to one another in ecumenical discussion we move
0858 towards a deeper understanding of each other in faith and
0859 doctrine.

0860

0861

0862

0863

0864 C. Forms of Worship and the Sacraments

0865

0866 The subject of forms of worship and the sacraments is treated
0867 in the next chapter.{2}

0868

0869 {2 Note: It should be noted throughout this report that most
0870 Baptists would prefer to use the term ordinance rather than
0871 sacrament.}

0872

0873

0874 D. Evangelism

0875

0876 The Church by its very nature is an evangelising fellowship with
0877 an inescapable missionary obligation.

0878

0879 There is among us a difference of opinion as to whether a
0880 Church has the right to evangelise members of another
0881 Christian communion.

0882 While some of us deny that such a right exists, others claim

0883 that it is an essential part of their mission.
0884 There are forms of proselytising, however, which are
0885 sub-Christian and should, therefore, find no place among the
0886 followers of our One Lord.
0887 In the united Church this problem would find its solution.
0888
0889
0890 [32]
0891 E. The Christian life
0892
0893 We acknowledge that the Christian experience of Gods
0894 redemptive grace finds its expression in Christian life in a
0895 variety of ways.
0896 We are agreed as to the necessity of witnessing for Christ,
0897 by word and deed in every human relationship.
0898 Service prompted and guided by love is the primary
0899 characteristic of the Christian way of living, and life's true
0900 interpretation is to be found in the idea that we are stewards of
0901 our Lord.
0902 We rejoice in the new emphasis upon the fact that our daily
0903 work is a sacred vocation or an offering to God.
0904
0905
0906 F. Cultural Factors
0907
0908 We recognise that Christianity makes itself at home in various
0909 cultures and takes a colouring from them.
0910 We believe that every nation will bring its tribute to the common
0911 treasury of Christian faith and life.
0912 Christianity is never to be equated with any culture, however,
0913 for it has a spirit of its own which always transcends social,
0914 political, and cultural conditions.
0915 The Spirit creates unity, while one of the causes of division lies
0916 in treating as absolute cultural factors which are only relative.
0917
0918 We call upon the Churches honestly to face certain present
0919 social and cultural conditions which greatly accentuate the
0920 need for unity, e.g., the general disorder of human society,
0921 new migrations of population, the redrawing of political
0922 boundaries, state antagonism and persecution, the
0923 assumption by the modern state of responsibility for education
0924 and social work, and the achievement of national
0925 independence by countries in which the Churches were
0926 founded by Western missionary expansion.
0927 (See *Faith and Order Commission Paper No.10*, where these
0928 factors are enumerated and discussed.)
0929

0930 While we recognise that social and cultural factors have
0931 operated most significantly to produce divisions among us,
0932 we call attention also to the fact that they have sometimes been
0933 the occasion of overcoming previously existing divisions.
0934 The unity found by Christians as a result of persecution is a
0935 striking illustration of this truth.

0936

0937

0938

0939 G. Varying Degrees of Recognition

0940

0941 There is considerable variation in the degree of recognition
0942 accorded by one Christian body to another.

0943 Within the same confessional family it is customary to regard
0944 other regional and national Churches as Christian Churches in
0945 the full sense of the word.

0946 But full recognition in many instances is not extended outside
0947 the same confessional family.

0948

0949 For example: [33] (1) Some Churches do not usually extend to
0950 others outside their tradition the right of participation in their
0951 sacramental life.

0952

0953 (2) When a member of one Church in good standing desires
0954 to transfer to another communion, some Churches require
0955 re-baptism or a new profession of faith.

0956

0957 (3) When a minister desires to transfer from one communion
0958 to an other, some Churches require re-ordination.

0959 Membership in the World Council of Churches implies a
0960 measure of recognition in that the Churches recognise one
0961 another as serving one Lord.

0962 But differences of faith and order still exist and membership in
0963 the Council does not imply that one Church must regard all
0964 other members as Churches in the full sense.

0965

0966 A more general form of recognition is extended, on the other
0967 hand, by the very fact of joining, in mutual respect, for the study
0968 of differences, engaging in co-operative endeavour in
0969 Christian action and missions, and occasionally gathering in
0970 common worship.

0971 In these and other ways Christians recognise one another as
0972 belonging to the Body of Christ and pray that they may grow
0973 by Gods grace into greater unity and more complete mutual
0974 recognition.

0975

0976

0977 4. The Unity we have and the Unity we seek

0978

0979 We affirm that throughout Christendom there is, despite

0980 divisions, a unity already given, by God in Christ, through

0981 whom the powers of the age to come are already in our midst.

0982 Concerning the fact of this unity and of the participation in it of

0983 every Christian we have no doubt.

0984 The co-operation in the Ecumenical Movement is one

0985 practical proof that this unity is here.

0986 We affirm also our faith that the crucified and risen Christ is

0987 already working through His Holy Spirit to deliver us from the

0988 divisions which obscure this unity, and our sure hope that at His

0989 return in glory He will enable the manifestation of this unity to

0990 be complete.

0991 This very hope lays upon us all the inescapable duty of

0992 working and praying for the shortening of the days of our

0993 separation, in obedience to Him in whom we affirm ourselves

0994 to be one.

0995

0996

0997

0998 We differ, however, in our understanding of the relation of our
0999 unity in Christ to the visible holy, Catholic and Apostolic Church.

1000 We are agreed that there are not two Churches, one visible

1001 and the other invisible, but one Church which must find

1002 visible [34] expression on earth, but we differ in our belief as

1003 to whether certain doctrinal, sacramental and ministerial forms

1004 are of the essence of the Church itself.

1005 In consequence, we differ in our understanding of the character

1006 of the unity of the Church on earth for which we hope

1007 (*The Church*, F.O.C. Papers No. 7, p. 16f.),

1008 though none of us looks forward to an institution with a rigid

1009 uniformity of governmental structure and all of us look forward

1010 to a time when all Christians can have unrestricted

1011 Communion in Sacrament and fellowship with each other.

1012

1013 Yet our differences in the doctrinal and sacramental content of

1014 our faith and of our hope do not prevent us from being one in

1015 the act of believing and of hoping.

1016 For our faith and our hope are in the crucified and risen

1017 Jesus Christ, who is already working in us the purpose of His

1018 perfect will, and is already gathering up every fragment of

1019 obedient endeavour into the consummation of that purpose.

1020

1021

1022 5. Illustrations of United Advance

1023

1024 We believe that it is Gods will that we should be united, and we
1025 see in the urgent problems and the desperate needs of the
1026 whole modern world new calls and opportunities to hear the
1027 unifying Word of God.

1028

1029 In making recommendations that we hope will be effective
1030 without raising disagreements of principle, we yet recognise
1031 that all our working together is in greater or less measure
1032 impeded by the divisions among us created by our
1033 disagreements on faith and order.

1034 Within the Ecumenical Movement which has exposed our
1035 disagreements, we have none the less become aware of a
1036 definite area of unity, and it is being laid upon us by the Holy
1037 Spirit and the Word of God to come together increasingly in
1038 His service.

1039 We make these recommendations in the conviction that we
1040 should do together all that can be done together, and do
1041 separately only that which must be done separately.

1042 Some of the recommendations that follow are elaborated in
1043 the Report of the Second Conference on Faith and Order held
1044 in Edinburgh in 1937.

1045

1046 (1) We believe that the deliverance of this world from its
1047 religious disunion and bitter secular feuds can be achieved by
1048 Christians capable of presenting the practical challenges of
1049 Christian love to the self-interest in Churches and groups, and
1050 able to persist without the visible and immediate expectation
1051 of [35] success.

1052 It is the task of Christian communions to make known the call
1053 of God to their members to this ministry of reconciliation and to
1054 sustain them by bringing to them in their courage and
1055 loneliness the fellowship of the faith.

1056

1057 (2) The separated communions will be helped to come
1058 together into the cause of Christian service by realising that the
1059 emotional legacy, which hinders their co-operating, is to a
1060 considerable extent the result of what have been called
1061 non-theological factors of denominationalism.

1062 These are traditions of a political, national and social character.
1063 Awareness of these factors is the first step in ridding ourselves
1064 of the divisive feelings that they have aroused.

1065 We therefore urge on religious communions wishing to
1066 co-operate a special study of these hindrances.

1067 One factor calling for special study is the tradition of
1068 establishment, which in some countries continues to be a
1069 source of division among the Churches.

1070 (3) We recognise that many of the most pressing and troubling

1071 problems of the modern world have arisen subsequent
1072 to the forming of our separate traditions of faith and
1073 order. They cannot therefore be dealt with adequately from within our
1074 traditional divisions.

1075 The Churches of to-day have to help each other answer their
1076 problems.

1077 Individuals equipped with special knowledge and spiritual
1078 insight to relate Christian teaching to these problems belong
1079 to the whole Church, and such messengers should be given
1080 greater opportunities to be heard by all Christian people.

1081

1082 (4) We believe that the needs of our modern world call for
1083 closer fellowship and co-operation between those who serve
1084 God and their fellow-men in the offices and specific
1085 activities of the Church and those who, consciously or not,
1086 serve God and their fellowmen in other ways.

1087 We commend to the Churches the study of the research now
1088 being made by the World Council of Churches into this
1089 problem.

1090

1091 (5) In the terrible political and ideological struggle which
1092 divides mankind to-day, we impress on all Christians the need
1093 for careful and accurate statement as to facts, whether in their
1094 own sphere of the world or in the other one, and we ask for
1095 honest appreciation and just criticism of whatever is good or
1096 evil in either way of life as it is being lived.

1097 The same spirit should govern words and actions in respect of
1098 every division that exists among men, whether between or
1099 within nations.

1100

1101 [36] (6) We think that we can profit by learning from each
1102 other's characteristic habits and methods and cultivating an
1103 appreciation of their values, not rejecting what may be
1104 profitable because it belongs to another tradition.

1105

1106 (7) We hope for an increase in the interchange of teachers in
1107 theology and the theological intercourse of students in our
1108 theological and other colleges, and we recommend the
1109 introduction into the curriculum of the study of the Ecumenical
1110 Movement.

1111

1112 (8) In view of the complexity of modern problems for Christian
1113 decision, we recommend united study groups for Christians
1114 living in the same locality and at work in the same
1115 occupational groups.

1116 We recommend also the formation and support of local
1117 'Councils of Churches' for consultation and joint action.

1118 The Ecumenical Movement is not alive unless it is local.
1119
1120 (9) We recommend the Churches to make a more determined
1121 attempt to carry out the proposal made at the Second
1122 Conference on Faith and Order at Edinburgh in the following
1123 words: The Conference (i.e., Edinburgh, 1937) urges on all
1124 the Churches the desirability of organising and participating
1125 in efforts of evangelism in co-operation with Christians of other
1126 communions, both as a means of bearing effective witness
1127 before the multitudes who are detached from Christianity and
1128 as a means of expressing and strengthening that unity in the
1129 Gospel which binds together in spiritual fellowship those who
1130 own allegiance to different Churches.
1131
1132 (10) We urge church authorities to consider conditions on
1133 which pulpits may be opened to ministers of other communions.
1134
1135 (11) We commend the principle that older Churches should not
1136 unduly impress on younger Churches which have
1137 grown out of their missionary efforts, traditions that hinder their
1138 forming other Christian ties and impede their freedom of growth
1139 within their own societies.
1140
1141 (12) We commend the practice of inter-church aid in which
1142 Christians, becoming sensitive to the pressing needs of others
1143 within the household of faith, unite to relieve them.
1144 And we urge all Christians to unite in the relieving of all kinds of
1145 human suffering without questioning the religious profession of
1146 the sufferers.
1147
1148 (13) We urge that all who speak regarding other Christians by
1149 [37] either the written or the spoken word, maintain the highest
1150 standards of Christian charity, fairness and accuracy.
1151
1152 (14) We ask for a greater observance on the part of all
1153 Christians of the designated periods of corporate prayer for
1154 Christian unity and ask the responsible authorities to arrange
1155 if possible for a co-ordination of weeks of prayer for unity.{3}
1156
1157 {3 Note: Since 1942 the officers of the Faith and Order movement
1158 have issued appeals for prayer at the time of the Week of
1159 Prayer for Christian Unity, January 18th-25th, and will continue
1160 to do so, pending any result from the negotiations asked for in
1161 the above paragraph.
1162 For previous consideration of this problem by the Central
1163 Committee of the World Council of Churches, see p50 of the
1164 Minutes of its meeting at Chichester in 1949.}

1165

1166

1167 We believe that we should thank God for His gift in bringing
1168 into existence the World Council of Churches.

1169 We must not over-estimate its significance, but still less should
1170 we overlook the fact that in it God has given us, for manifesting
1171 our fellowship and common responsibility, an instrument which
1172 is unique in history.

1173

1174 God has brought us together in years of war and occupation,
1175 in prisons and camps, in areas of orphan missions, and for
1176 works of relief and reconstruction.

1177 In many quarters we have been brought nearer to each other by
1178 a rediscovery of the full message of the Gospel, of the Church,
1179 its worship and sacraments, and its service to the world.

1180 New forms of Christian community life have sprung up within
1181 various denominations.

1182 They are the promising signs of the ongoing renewing and
1183 uniting work of the Spirit throughout Christ's Church Universal.

1184

1185 In all of these advances the World Council of Churches has
1186 acted as a pervasive influence.

1187 Through it God, we believe, continues to call us, in the realms
1188 of fellowship and united service, to speak the word that is not
1189 yet spoken and do the deed that is not yet done.

1190

1191

1192

1193 6. Summary and Prospect

1194

1195 In summary, the nature of the unity towards which we are
1196 striving is that of a visible fellowship in which all members,
1197 acknowledging Jesus Christ as living Lord and Saviour, shall
1198 recognise each other as belonging fully to His Body, to the end
1199 that the world may believe.

1200

1201 In His own day Jesus Christ will gather His scattered people
1202 to [38] live in eternal union with Him.

1203 The joy of that union is already felt in such unitedness as is
1204 now ours.

1205 With light that pierces the Christian conscience that day of our
1206 Lord illuminates the solemn responsibility of every
1207 contemporary communion to prepare itself for
1208 unity.

1209

1210

1211 7. Further Study

1212 Some of us hold that the unity of the Church must be organic
1213 as being the unity of the Body of Christ.
1214 That Body must be composed of elements belonging to this
1215 world of space and time but these elements must be unified as
1216 the Body of the Lord by the unifying power of His indwelling
1217 Spirit; otherwise it would not be organic.
1218 At first sight this conception seems utterly opposed to the
1219 notion of a union of distinct Churches.
1220 But a covenant relationship *realised to the full*
1221 would bind the Churches together into the
1222 organic unity of the Body of Christ, because it would be a
1223 relationship *in Christo*, the indwelling
1224 *Creator Spiritus* unifying the distinct
1225 members.
1226 There are others, however, who hold that to speak of a
1227 covenant between denominations of Christians is to use the
1228 word covenant in a way which is far removed from the biblical
1229 usage and conception.
1230 They would emphasise the finality of the covenant once made
1231 by God through Christ, and would urge that the task of
1232 Christian unity is to make effective our common response to
1233 that covenant.
1234 We believe that this is a most fruitful field for further study.
1235
1236

APPENDIX V: THE STAVANGER DOCUMENT

This text is the literal Stavanger document of 1986 as found in: Thomas F. Best (ed.) *Faith and Renewal. Commission on Faith and Order Stavanger 1985, Norway* (Faith and Order Paper No.131), Geneva 1986.

For research reasons we have changed the original lay-out in order to assign the document to Atlas-ti and handle it. We added line numbers, and the numbers placed between square brackets [...] refer to the pages in the original print.

001 [192]

002

003 THE CHURCH AS MYSTERY AND PROPHETIC SIGN

004

005 [193]

006 1. Introduction

007

008 1. *Mandate and purpose of the study*

009

010 1. The Faith and Order study on “The Unity of the Church and the
011 Renewal of Human Community” is the result of a decision of the
012 Faith and Order Commission at Lima (1982). It continues earlier Faith
013 and Order studies, especially on “The Unity of the Church and the
014 Unity of Humankind” and on “The Community of Women and Men in
015 the Church

016

017 [194]

018 2. The WCC Assembly at Vancouver (1983) affirmed this project
019 and emphasized its “strategic significance for the whole orientation
020 of the work of the WCC”. It also stated that the study should *have*
021 *an ecclesiological focus* in accordance with the general ecclesiological
022 orientation of all Faith and Order work.

023

024 3. The Standing Commission of Faith and Order at Crete, April
025 1984, developed a programme outline for the study. This seeks to
026 combine and inter-relate, both in content and in method, the
027 various aspects of the study: the inter-relatedness of church and
028 human community; what ecumenical Christianity’s struggle to bring
029 renewal and unity out of its own brokenness might mean for the
030 renewal of human community; and the implications of brokenness
031 and renewal in human community for the unity and renewal of the
032 church.

033

034 4. These aspects, therefore, will be given special prominence in
035 the programme. On the one hand, the exploration of ecclesiology
036 will take special account of the theological inter-relation between

037 the church and efforts for renewal in the human community.
038 On the other, studies of the interaction of ideological, social, cultural
039 and economic systems in problems relating to power, peace and
040 human rights and of movements towards or away from fuller
041 community of women and men, will help to examine the
042 understanding of the church's witness and service for the renewal of
043 human community.

044

045 5. The process of work on this study, which is intended to come
046 to a conclusion with the World Conference on Faith and Order,
047 began with a first consultation. About 30 participants from different
048 Christian traditions and parts of the world reflected, 3-10 January
049 1985 in Chantilly, France, on "The Church as Mystery and Prophetic
050 Sign". The report of this consultation was the basis for further work
051 at the plenary meeting of the Faith and Order Commission at
052 Stavanger, Norway, 13-26 August 1985. The resulting text, which is
053 here presented, can only indicate some of the major aspects which
054 were regarded as important for future work on the subject. The
055 richness and depth of ideas and perspectives presented in the
056 papers given at Chantilly and Stavanger, and the many insights
057 shared in the exchange between the participants, cannot be
058 adequately conveyed by such a report.

059

060 6. In a divided Christianity, the existing churches come to their
061 reflection and tasks with varying understandings of the nature,
062 identity and boundaries of the church. The churches differences
063 come to expression in several ways: their perceptions of the
064 character of the church as both the body and bride of Christ and a
065 historic [195] human reality; the role they attribute to the
066 institutional element that is necessary to any form of ecclesial life;
067 the place they recognize to the church in the saving activity of God;
068 the sense in which the church itself may be said to be sacramental in
069 character; the weight they attach to ecclesiology in their doctrinal
070 schemes. Most concretely, the existing churches differ as to the
071 persons and communities which are to be reckoned as belonging to
072 the church.

073

074 7. These differences naturally complicate reflection and practice in
075 the matter of the unity of the church and the renewal of human
076 community. They affect what the different churches may eventually
077 be willing to affirm together in a theological statement on the issue.
078 The text here presented is only a beginning, an early attempt to
079 find a language in which Christian communities which start from
080 different conceptions may be able to converge in their perspectives
081 on church and human community. In so far as this process finally
082 succeeds, it will have contributed to that increase in Christian unity
083 which is part of the challenge to be met.

084

085 2. *Theological and existential context*

086

087 8. It is in the world that God calls the church to be a
088 servantpeople, the living temple of the Holy Spirit, the bride and
089 body of Gods Son, Jesus Christ, in order that it may be a sign and
090 bearer of the triune Gods work towards the salvation and renewal
091 of all humankind. For the fulfilment of this vocation God wills the
092 church to move towards that unity for which Jesus prayed, a unity
093 not only visible to the world but also of a spiritual authenticity which
094 can help the world to respond to God in faith.

095

096 9. This world, with its multitude of diverse histories, cultures,
097 situations and conditions, is marked by chances and dangers, hopes
098 and anxieties, many related to specific areas, but many also
099 becoming more and more global in character. Christians and churches
100 live in the midst of these anxieties and hopes. They share in them
101 and are challenged by them. There is a deep yearning for justice,
102 peace, meaning and preservation of the resources of life, which is
103 shared by millions and which is echoed by the yearnings of all
104 creatures (Rom. 8). Furthermore, there are all the potentials
105 inherent in economic development, technology, communication and
106 international organizations, as well as in individuals and groups
107 committed to justice, peace and the conservation of the
108 environment. If used for the good of humanity and the rest of the
109 created order, these resources could help overcome the manifold
110 threats which now endanger even life itself.

111

112 [196] 10. The church of Jesus Christ, the millions of Christians who
113 confess Jesus Christ as God, Lord and Saviour, are called and sent to
114 be among the forces of life in a world marked by sin, suffering and
115 death. In order to respond to this divine mandate the church is in
116 need of constant renewal of its own life and witness. The church is
117 not only to be allied with all other forces of renewal and life in the
118 midst of the brokenness and ambivalences of the world. If it is to be
119 faithful through its life and action to Jesus Christ, who is the Way,
120 Truth and Life for the world, active in the world through the Holy
121 Spirit, it must also proclaim Christ as the source of the worlds true
122 and decisive hope.

123

124 **II. Humanity and church in the light of the kingdom**

125

126 11. "Church" and "human community" in the title of the study refer
127 to two closely inter-related realities which do not simply stand over
128 against each other. Likewise the two issues of unity and renewal
129 apply both to church as well as to human community each in a
130 specific way. Unity and renewal of the church are intimately related.

131 The renewal of human community must be seen, theologically, in
132 the perspective of that unity of all humankind which is, in its full
133 realization, our eschatological hope. In order to delineate this inter-
134 relation of church and humanity the perspective of the kingdom of
135 God is fundamental.

136

137 *1. Jesus and the kingdom of God*

138

139 12. According to Mark, the message of Jesus from Nazareth can be
140 summarized in the proclamation: "The time is fulfilled, and the
141 kingdom of God is at hand, repent and believe in the gospel" (Mark
142 1: 15). According to Matthew and Luke, in fulfilment of Old
143 Testament promises the main thrust of his preaching was the good
144 news to the poor, the healing of the sick, the restoration of sight to
145 the blind, the liberation of the captives, the proclamation of the
146 acceptable year of the Lord (Matt. 11:2-5; Luke 4:14-21,43). His
147 parables were centred on the mystery of the kingdom. His mighty
148 deeds were signs of the kingdom: "If I by the finger of God cast out
149 demons then the kingdom of God has indeed come upon you"
150 (Luke 11:20ff.).

151

152 13. The disciples and apostles recognized the presence of the
153 kingdom not only in the words and deeds, but in the person of
154 Jesus Christ. In his whole life from the manger to the cross and
155 resurrection, the kingdom of God had drawn near to them.

156

157 14. The kingdom, proclaimed by Jesus, transcends all experiences,
158 insights and wishes. It is a mystery which cannot be captured nor
159 intellectually grasped by us. Jesus himself speaks about it in parables.
160 They are not intended to communicate definitions of or abstract
161 [197] theories about the kingdom, but they point in a dear direction
162 and intend to move us into that direction.

163

164 15. The kingdom is a dynamic reality, "for the kingdom of God is
165 not in word, but in power" (1 Cor. 4:20). It is present in Jesus
166 Christ, who promises it also as a future reality. He calls us to accept it
167 and teaches us to pray for its coming. It is both part of the "here
168 and now", and at the same time "not yet". It is a gift of the free
169 grace of God and calls for the free decision of human beings.

170

171 *2. Kingdom and humankind*

172

173 16. Judgment, grace, challenge and promise of the kingdom are
174 addressed to the whole of humanity and to each individual person.
175 This universal message comes from the Lord "who has called you
176 into his kingdom and glory" (1 Thess. 2:12). Jesus preaches the
177 kingdom as being like leaven in the world, which works until the

178 whole has been leavened (cf. Matt. 13:33). The message of the
179 kingdom is in a special way addressed as hope and promise to the
180 poor and therefore the Church is given a particular responsibility in its
181 mission to the poor as well as in listening to their voice as a help in
182 discerning the signs of the kingdom.

183

184 17. Through the message of the kingdom the Holy Spirit discloses
185 to the world what sin, justice and judgment are (cf. John 16:8-11).
186 Before God, who is just, holy and almighty, sinful humanity, is under
187 judgment. Therefore, Jesus calls all people to repentance in order to
188 turn from a sinful self-centred life to a life in community in
189 accordance with God's will.

190

191 18. But at the same time the coming of the kingdom is an event
192 full of grace and offered to all human beings. It cannot be merited in
193 any way, it is not the result or fulfilment of human activities, it is not
194 an automatic step in the process of evolution. Rather, it is a gift of
195 grace, beyond full comprehension, which intends to communicate
196 eternal salvation to human beings and awaits their response of faith.
197 With the presence of the kingdom in the person of Christ the
198 history and destiny of all of humanity has undergone a fundamental
199 change. And with the parousia of Jesus Christ there will be once
200 again a radical and comprehensive transformation and fulfilment.

201

202 19. The message of the kingdom is a challenge to all humanity.
203 Because it offers a unique opportunity for new life and hope, it
204 confronts each individual and community with the choice between
205 rejecting this and making a radical and total decision for it, a decision
206 which reaches to the roots of existence and includes all areas of life.

207

208 20. This message is at the same time a promise, which extends far
209 beyond each individual to embrace the whole world. The fully [198]
210 accomplished kingdom of God will be the new heaven and the new
211 earth (Rev. 21:1). This promise includes the gift of radical newness
212 and of all-embracing community: "Behold, I make all things new"
213 (Rev. 21:5). Life under this promise will already here and now be a
214 life full of hope.

215

216 21. Signs of the realization of this judgment, grace, challenge and
217 promise are among us. This commits us to being attentive to them
218 whenever we can discern them. But because of the ambiguity of all
219 human life and history we are in special need of the gift of
220 recognizing the Spirit and discerning those signs of the time which
221 point to the coming of the kingdom already in our midst.

222

223 3. *The kingdom and the church*

224

225 22. The Lord Jesus Christ inaugurated his church by preaching the
226 good news, that is, the coming of the kingdom of God. Whoever
227 receives this message and affirms it in faith, belongs to Christ's
228 church by being baptized. This person will not be separated from
229 humanity, but related to it in a deeper way and committed to it
230 even more strongly. When God, from the human race, calls out the
231 ekklesia, it is because he wills it to be a sign of a human race
232 reconciled to God. The church is that part of humanity which has
233 been led to accept, affirm and acknowledge ever more fully the
234 liberating truth of the kingdom for all people. The church is the
235 community of those who have been convinced of the presence and
236 future of the kingdom. It unites in this all those who acknowledge
237 the claim of the sovereign reign of God, which itself implies the
238 necessity of constant conversion and renewal.

239

240 23. The church is therefore called to live as that force within
241 humanity through which the renewal and community of all people is
242 served as it seeks to live according to the message of the kingdom.
243 The church is in all aspects oriented towards the final coming of the
244 kingdom of which it is already a foretaste. It draws its very identity
245 from what it anticipates, the yet greater blessings which God has in
246 store and which surpass present human experience. That is why the
247 church yearns and prays 50 fervently for the kingdom to come: "And
248 the Spirit and the bride say: 'Come'" (Rev. 22:17), Marana tha! (1
249 Cor. 16:22).

250

251 24. The church, endowed with gifts of its founder, and faithfully
252 observing his precepts of charity, humility and self-denial, receives
253 the mission of proclaiming among all peoples the kingdom of God,
254 healing the sick and reconciling the estranged, and so sharing with all
255 others the first-fruits of the kingdom. Accordingly the church is
256 called to be and serve as that part of humanity which is prepared
257 and empowered by the Holy Spirit to witness to and proclaim the
258 kingdom in and for this world through word and deed, life, suffering
259 [199] and dying. It is the community of those willing to serve the
260 kingdom for the glory of God and the good of humanity. To the
261 degree in which this happens the church is, through the Holy Spirit,
262 an effective sign, an instrument of Gods rule in this aion.

263 (Note: The different ecclesiological concepts underlying these terms
264 need further discussion in Faith and Order. For example: while some
265 ecclesiologies use the language of instrument to point to the
266 cooperative role of the church in Gods saving work, others find the
267 terminology too mechanical to express the personal relation
268 between God and the church and others again wish to safeguard
269 the sole efficacy of God in the work of salvation.)

270

271 25. In all this the church participates in the paradoxes of the

232

272 kingdom within history. It, too, is a net with good and bad fishes, a
273 field of wheat and tares. It is a community of sinners and at the
274 same time justified, a beginning not an end, always endangered
275 from within as from without, but preserved at the same time by the
276 grace of God in an unendingly renewing feast of Pentecost.

277

278 4. *The relation between church and world*

279

280 26. In the perspective of the kingdom of God, it becomes possible
281 to speak about the relation between church and world without one-
282 sided distortion. The perspective implies, first of all, that church and
283 world belong together eschatologically. This means that the relation
284 between church and world ultimately depends on a final act of God
285 in which his promise of redemption becomes full reality. In this way
286 any premature amalgamation and confusion between church and
287 world is precluded. There is, in other words, a legitimate concern for
288 the inalienable identity of the church as distinct from the world,
289 even as the unity between church and world is recognized and
290 practised in hope. The perspective of the kingdom implies, secondly,
291 that the church can be truly recognized as consisting of the "stuff"
292 of the world, even as it is not 'of' the world (John 17). What is
293 gathered, reconciled and renewed in the church is, in fact, "world"
294 in its estrangement from God and therefore this gathering,
295 reconciling and renewing which takes place in the church continually
296 refers back to the world and forward to its final redemption. This is
297 the route by which Gods purpose in creation will have been fulfilled.

298

299 27. Seen in this light, the unity of church and world already now
300 shapes the life, witness and mission of the church: "The church can
301 go out to the edges of society, not fearful of being distorted or
302 confused by the world's agenda, but confident and capable of
303 recognizing that God is already there at work." (Note: *Gathered for*
304 *Life*, report of the Sixth Assembly of the WCC, Vancouver 1983, ed.
305 David Gill, Geneva, WCC, 1983, p.50.) As the church witnesses to
306 the final fulfilment, which is also the world's future, it bears the
307 world's problems within itself in solidarity and in hope, and [200] it
308 receives the courage to reach out to the ends of the earth.

309

310 28. In our attempt to describe the place of the church in God's
311 design and work for the world's salvation, two concepts in particular
312 appear to hold the most promise for our study so far, namely
313 "mystery" and "sign". The rest of the present text will develop each
314 of these in turn. From the outset, it should be made dear that the
315 two concepts are not mutually exclusive, and indeed are partly
316 overlapping. With "mystery" the accent will fall on that saving
317 communion with God which the church already enjoys in faith and
318 upon whose final scope no limits are set; it will be a question of the

319 eventual inclusion of the whole world in the kingdom already known
320 to the church. With “sign” the emphasis falls on God’s action in the
321 midst of the world in which the church participates by the
322 proclamation of the message and the life of loving service to
323 humanity. Yet the radiant mystery of God’s presence in the church
324 is already a sign addressed to the world. And the witness of the
325 church is an invitation to the world to let itself be permeated by the
326 divine mystery. If the adjective prophetic is attached to the “sign”,
327 it is in order to recall the eschatological perspective which inheres to
328 the notion of mystery and is often implied in the biblical occurrences
329 of sign.

330

331 **III. The church as mystery**

332

333 *1. The mystery of Christ*

334

335 29. In scripture the word mystery is used chiefly in connection with
336 God’s gracious achievement of the divine plan of salvation, the
337 “mystery of the kingdom” (Mark 4:11). The centre of this mystery is
338 the life, death, resurrection and glorification of Jesus Christ, the
339 incarnate logos. This mystery is revealed to faith by the Holy Spirit,
340 who knows the deep things of God (1 Cor. 2:7-10). All who are
341 brought into communion with Christ, as divine-human person,
342 become members of his body, the church. The mystery of “Christ in
343 you” is for believers their “hope of glory” (Col. 1:27). The “mystery
344 will be completed” at the last trumpet (Rev. 10:7).

345

346 30. In Ephesians, Paul speaks of his insight into the “mystery of
347 Christ” who is our peace, breaking down the dividing wall of hostility,
348 reconciling separated peoples in one body through the cross (Eph.
349 2:14, 16; 3:4-6). The mystery of the divine-human relationship,
350 revealed in Jesus Christ, is therefore the foundation of unity and
351 community for God’s people. The incarnation is an invitation to share
352 in the glorified humanity of Christ, to be renewed in the image of
353 God and to share in the suffering of Christ for the world. As people
354 of God, we remember and celebrate the life and hope which Christ
355 gives for the renewal and salvation of the world.

356

357 [201] *2. The mystery of the church*

358

359 31. On the day of Pentecost the Holy Spirit brought the followers
360 of Christ into a new relationship to God by imparting a share in the
361 life of God (Acts 2:1-21). In the same act each believer is brought
362 into a new relation with other believers, forming a vital communion,
363 the one mystical body of Christ. They are gathered in the church,
364 which is sent into the world in order to be a foretaste of what the
365 world is to become, the first-fruits of the new creation.

366

367 32. As the body of Christ, the church participates in the divine
368 mystery. As mystery, it reveals Christ to the world, by proclaiming
369 the gospel, manifesting the newness of life given by him, and
370 anticipating the kingdom already present in him. The church is
371 united with Christ in the humiliation of the cross while at the same
372 time it experiences the victory of the resurrection, thus making
373 present in the life of this world the reality of the kingdom-present
374 now, yet still to come. The centre of the life of the church is the
375 risen and reigning Christ, who is its Lord, its head, and the source of
376 its power. By the Holy Spirit, this divine life is communicated to
377 believers through word and sacrament, which themselves are called
378 mysteries.

379

380 33. The core of this sacramental life embraces historical and natural
381 reality so that the church is united with the whole of creation. The
382 new creation (*ktisis*) will unite the whole of the created order with
383 God's love and purpose, and with his will for its continuing renewal
384 and perfection in Christ (2 Cor. 5:17, Col. 1:16f.). However, the
385 new creation is not yet completed. Nature (*physis*), as we know it,
386 has been alienated from the Creator (Rom. 1: ZO). The church
387 therefore stands with creation in anticipation of renewal, groaning in
388 travail, waiting for final redemption (Rom. 8:21-22).

389

390 3. *The reality of brokenness in the life of the church and world*

391

392 34. The broken relationship between Creator and creature is
393 universal reality. The church proclaims its one Lord, one faith, one
394 baptism, but the historical fragmentation of Christianity also reflects
395 the brokenness of the world. The church experiences, as did its
396 incarnate and sinless Head and Lord, the consequences of cosmic
397 brokenness. The sources of the church's hope reside in the fact
398 that God, for his part, has never let go of the world nor given up his
399 saving design for it.

400

401 35. In their desperate search for wholeness, people and nations
402 sometimes look in a wrong direction, seeking unity by totalitarian
403 means. More positively, they strive for unity on the basis of the
404 aspirations and common humanity which God has given to them.
405 What distinguishes the church's striving for greater visible unity is its
406 [202] basis in the forgiveness of God accomplished in Christ, and in
407 the unity already given by Christ in communion with the Father and
408 the Holy Spirit. Such unity in redemption is already experienced in
409 the deep communion shared by Christians and is the basis for
410 renewal and reconciliation among them.

411

412 4. *The mystery and witness of the sacramental vision*

413

414 36. The life of the church celebrates and communicates this
415 renewal and reconciliation and witnesses to its reality in and for the
416 world. By taking elements from creation and celebrating their being
417 renewed and used by God to convey the saving presence of God
418 through word and sacraments, the church witnesses to the restored
419 relation between God and the cosmos as the new creation in Christ.
420 The sanctifying work of the Holy Spirit in the preaching and
421 ordinances of the church is an authentic and evangelical
422 demonstration of the unity and renewal that is already experienced
423 in faith and to which the world is destined. The church exists from
424 God and for the world, to manifest the reality that God is with us
425 and for the whole of humankind, even if this is not always recognized.
426

427 37. Through the covenant community of the church God transmits
428 saving and uniting grace to all creation. In its sacramental
429 communion Christ is the vision and source of the unity of the church
430 and of the renewal of human community. "As Jesus went out to
431 publicans and sinners and had table-fellowship with them during his
432 earthly ministry, So Christians are called in the eucharist to be in
433 solidarity with the outcast and to become signs of the love of Christ
434 who lived and sacrificed himself for all and now gives himself in the
435 eucharist." (Note: "Baptism, Eucharist and Ministry, *Faith and Order*
436 *Paper* No.111, Geneva, WCC, 1982, Eucharist, paragraph 24.) In the
437 whole life and activity of the church God continues to be in unity
438 and communion with the human community and calls his people to
439 follow him in this way of communion and solidarity. Washed and
440 liberated by Christ's suffering their witness takes the form of
441 suffering with the world and for the world. Filled with hope by
442 Christ's victory over death in his resurrection their witness takes the
443 form of joyous and confident affirmation of Gods reconciling and
444 saving purpose for the world.

445

446 38. As such witness is rooted in our sacramental union with God
447 and with each other, the renewal of sacramental communion calls
448 for our solidarity with those who seek to recover fully human
449 existence in the church and the world. Led by the prophetic
450 judgment and by the reconciling love of the gospel, and
451 strengthened by the mystery of its sacramental life in Christ, the
452 church is called to serve humanity in the struggle for renewal and
453 transformation.

454

455 [203] **IV. The church as prophetic sign**

456

457 1. *Sign and prophetic ministry*

458

459 39. The biblical teaching concerning signs is diverse. God
460 sometimes directly gives signs to the people of the earth concerning
461 his purposes in creation (the sun and moon as indicators of time and
462 seasons. Gen. 1 :14) and covenant (the rainbow as sign of the
463 covenant with every living creature and all future generations (Gen.
464 9: 12ff.)). Signs given through the prophets are an acting out of the
465 divine message by the prophets themselves in relation to
466 contemporary events. Jeremiah carries the yoke on his shoulder, and
467 later buys the field at Anathoth (Jer. 27 and 32). Habakkuk takes his
468 stand upon the watch-tower. Hosea acts out the Lords love for
469 Israel by taking to himself a harlot (Hos. 3). The covenant people of
470 Israel itself may serve as Gods ensign or signal to the nations as
471 in Isaiah 49:22.

472

473 40. In the New Testament the death and resurrection of Jesus
474 Christ are the primary signs of Gods purpose. In his teaching, Jesus
475 strongly resists the demands of “an evil and adulterous generation”
476 for signs in the sense of miracles that would “prove” that Jesus
477 spoke the truth but were unconnected with the substantive
478 content of his message. The “sign” this generation will receive is the
479 sign of Jonah; a prophetic prefiguration of Christ’s death and
480 resurrection, and of the repentance of the Gentiles (Matt. 12:39 et
481 al.). The people can interpret the signs of the weather, but they do
482 not perceive the meaning of the events being acted out before
483 their eyes. Jesus mission both precipitates and interprets these
484 “signs of the times” (Matt. 16:3) to which he calls his hearers
485 attention. Faith is needed to read these signs.

486

487 41. In John 6:25ff., in the context of the feeding of the five
488 thousand, the people again seek a “sign”, comparable in this case to
489 the giving of the manna in the wilderness. Jesus makes dear that
490 the true “bread from heaven” is himself, given by God for the life of
491 the world. Gods people participate in this “sign” as they participate
492 in the eucharist, and as they give bread to a hungry world. The
493 “sign” performed by Jesus at the marriage feast of Cana (John 2)
494 may similarly have eucharistic dimensions. Both signs point forward to
495 the transforming of creation and the rejoicing of Gods people at the
496 fulfilment in Gods kingdom (see Isa. 55 : 12ff.).

497

498 42. In the light of diverse uses of the term “sign”, all talk of the
499 church as “sign” is only possible if it is directly connected with the
500 “mystery, the open secret” of Gods saving purpose to unite all
501 things and people in Christ through the preaching of the gospel and
502 the response to it (cf. Eph. 1: 10; 3:6). Gods footprints and the
503 [204] realization of his saving purpose are discerned as such only
504 with the eyes of faith. The church is set in the world as a sign
505 witnessing to Gods purpose through its ultimate relation with Jesus

506 Christ in the Holy Spirit. It is Christ, present and active in the church
507 through the Holy Spirit, who makes the church a sign of judgment
508 and salvation to all humankind through its life, witness and service.
509

510 43. We understand sign in the sense of something pointing beyond
511 itself and at the same time participating in that to which it points.
512 The church is a sign pointing to Christ, with whom it is at the same
513 time intimately united as his body. The church is a sign pointing to
514 the kingdom of God, to which it is at the same time united as its
515 first-fruit. (Note: Further work is needed on the concept of sign.
516 The incarnational perspective may prove particularly important in this
517 respect.)
518

519 44. In order that the communion with and service to the Lord of
520 the church may be brought into renewing relation with the life of
521 both church and world, Christians are called to exercise within the
522 church a dynamic prophetic ministry as a vital part of the general
523 task of preaching the gospel. The church itself may first need to
524 hear a prophetic word, but such a prophetic ministry is not
525 individualistic: it is to be tested by the community of faith and is also
526 a responsibility of that community as a whole. Within and by that
527 community it seeks to relate the gospel to the critical events and
528 issues of the day. It does so by bearing witness to both the
529 judgment and the promise of the kingdom. Some contemporary
530 events and issues are not the subject of direct references in the
531 scriptures; some of them lead the Christians who are involved in
532 them to fresh insights from the witness of the scriptures and the
533 Tradition for our time. Thus the church's prophetic ministry, both
534 within its own life and to the world, is challenged and informed by
535 contemporary events and causes.
536

537 45. It is in relation to this mutual challenging of world and church
538 that we recognize signs in the world and in the church, signs which
539 are there in order that they may be read and understood (cf. Hab.
540 2:2) and related to the all-encompassing plan of salvation of the
541 triune God. This requires of the church, in its vocation to be a
542 prophetic sign pointing to God's judgement and salvation in Jesus
543 Christ, a double implementation of its witnessing task, an
544 implementation both in the communication of God's truth and in the
545 sharing of God's love.
546

547 2. *Sign and the communication of God's truth for faith*
548

549 46. In word and sacraments and common life the church is called
550 to communicate by translating (in a more than linguistic sense) the
551 gospel message intended for all humankind so that it may be heard,
552 understood and accepted in all cultures. Yet as the church [205]

553 communicates and translates the gospel from one culture to
554 another, it cannot avoid becoming involved with the particularities of
555 each culture, which must themselves be “translated” as the gospel is
556 handed on. This is one aspect of the continuing Pentecost in the life
557 of the church, as the Holy Spirit enables the church to become an
558 intelligible and effective prophetic sign to people in all cultures,
559 summoning them to unity in Christ through repentance and faith.
560

561 47. The communication of God’s truth through responsible
562 prophetic ministry within and by the church, reaching out to all
563 cultures and situations, will be grounded in this work of the Holy
564 Spirit by faithfulness to the apostolic faith of the church. Such
565 faithfulness, in the context of contemporary situations and events,
566 involves taking risks in ministry; yet prophetic ministry must be tested
567 by criteria. Faithfulness to the apostolic faith, self-criticism of our own
568 efforts to communicate the gospel, and creative application of the
569 gospel to contemporary issues and situations are all necessary to our
570 prophetic ministry. Faithfulness without self-criticism and creative
571 application would offer only a “dead letter”. Self-criticism without
572 faithfulness and creative application would prevent any convincing
573 communication of the gospel. Creative application without
574 faithfulness and self-criticism would produce only a spurious
575 “relevance”.
576

577 48. Through Pentecost Christians begin to reverse the confusion of
578 Babel: that is, they begin to learn how to communicate and apply
579 the universal gospel across and to the variety and division of issues
580 and cultures. In this living tradition of handing on and communicating
581 the gospel as an expression of the process of Pentecost the
582 prophetic witness of the church is turned towards the future, the
583 coming of Christ in glory and the fulfilment of God’s plan of salvation.
584 In this twofold perspective the church is a prophetic sign pointing to
585 the catholic as well as eschatological dimension of God’s life-giving
586 truth.
587

588 49. By serving as a prophetic sign through the communication and
589 application of God’s truth to all cultures and conditions in the world,
590 the church is itself renewed and serves at the same time the
591 renewal of human community: this comprehensive communication
592 can become a reconciling communication between the churches,
593 between the different stages of tradition, between the different
594 cultures and social systems.
595

596 3. *Sign and the sharing of God’s love in Christ*
597

598 50. The task, however, is not only one of communicating Gods
599 truth for reconciliation and salvation. In offering its common life in

600 the service of God and his love for the world the church has also
601 [206] constantly to struggle through its presence alongside those
602 who suffer and by its action on their behalf. In this sharing of Gods
603 love the church enables them to perceive the suffering love of God
604 in Jesus Christ for them and the church itself is led to a deeper
605 experience of that love.

606

607 51. In this sharing of God's love through involvement in the world
608 the church is a sign of the presence of the kingdom of God in Jesus
609 Christ. Therefore its struggle is something quite other than a mere
610 activism and a prophetic church may meet with the painful rejection
611 which the biblical prophets often encountered. Furthermore, the
612 sign should not become the centre of attention in its own right.
613 Much Christian self-understanding is distorted by selfcentredness and
614 there is always a danger that teaching concerning the church itself
615 will be misunderstood in this manner. The church should never be
616 centred on itself but rather upon Christ and upon Gods purpose of
617 salvation of which it is a sign. Those who are sent to be a prophetic
618 sign of Gods purpose and love in the world and who are "called,
619 beloved in God the Father and kept for Jesus Christ" must also
620 "keep" themselves "in the love of God" (Jude vv. 1 and 21).

621

622 4. *Sign, renewal and unity in the Holy Spirit*

623

624 52. It is in relation to the double task of communicating Gods
625 truth and of sharing Gods love described above that it is possible to
626 see the relationship between cross and resurrection in the life of the
627 church. We carry "in the body the death of Jesus, so that the life of
628 Jesus may also be manifested in our bodies" (2 Cor. 4:10). A church
629 whose glory is the glory of the crucified and risen Lord will become a
630 sign by its involvement in the world's divisions and sufferings for the
631 sake of their being overcome by Christ. It will not be a self
632 protective, aloof body but a ferment, a seed, the first-fruits of
633 harvest. The church's self-emptying will make it transparent to the
634 one who, though he was rich, yet for the sake of others became
635 poor, so that they might be filled with the riches of God.

636

637 53. The sign character of the church leads directly into witness,
638 which in extreme cases may take on its strongest sense of
639 martyrdom. The church is a community called to manifest and signify
640 the permanence of the personal relationship of God with the whole
641 creation in a specific way and through a chosen human community,
642 a relationship sustained by the Holy Spirit. The human struggles
643 "outside" the church for justice, peace, liberation and true
644 partnership between men and women are not elements foreign to
645 the one creation of God. Therefore the witness which is guided and
646 filled by the Holy Spirit includes the judgment of the world (John

647 16:8-11), a share in its suffering (John 15:20), and a manifestation,
648 in the world, [207] of renewal in the form of reconciliation and new
649 life (John 11: 24-25). This witness is taken up by the Holy Spirit into
650 the hope for the return of Christ and the final implementation of his
651 kingly rule.

652

653 54. God the Father glorifies the Son as by death and resurrection
654 the way is opened to new life in the Spirit. Throughout this study,
655 as is evidenced by several references in this report, the participants
656 in the consultation have spoken of the continuing Pentecost by
657 which the church is renewed in the love of the Holy Trinity to find a
658 life in unity. So renewed, the church is both a sign and a means of
659 renewal in the human community, a renewal which can only find its
660 authenticity and fullness as humankind is drawn together towards
661 the consummation of God's creation in the perfected kingdom.

662

663 **Note on further study**

664

665 55. We have discussed these themes not only in general or
666 abstract terms but in specific relation to particular evidences of
667 renewal in the human community, e.g. the many instances of
668 Christian witness concerning peace, justice and the preservation of
669 natural resources; the expressions of Christian fellowship across the
670 barriers which separate different social-political systems; positive
671 developments in the relation of women and men in church and
672 society; the common revision of historical descriptions of the past by
673 historians of different nations. These reflections on the church as
674 prophetic sign are the programmatic link between this consultation
675 with its basic exploration of ecclesiology and the next stages of this
676 process of study on unity and renewal, which will deal with the
677 specific issues of the community of women and men and of the
678 interaction of ideologies, social systems and cultures in relation to
679 the renewal and unity of both church and human community. The
680 church must not seek to express its life and self-understanding in
681 isolation from such issues. Its involvement in such concerns is not
682 something external to its life but in its authentic forms will be a sign
683 of the good news, of the presence and promise of the kingdom, of
684 the mystery of Gods incarnate self-involvement with the world and
685 the continuing Pentecost. It will be a witness to that glory which is
686 expressed in Jesus prayer; "... what shall I say, 'Father, save me
687 from this hour'? No, for this purpose I have come to this hour.
688 Father, glorify thy name" (John 12:27-28).

APPENDIX VI: THE NATURE AND MISSION DOCUMENT

This text is the literal main text of *The Nature and Mission of the Church. A Stage on the Way to a Common Statement*, Faith and Order Paper No.198, Geneva 2005.

For research reasons we have changed the original lay-out in order to assign the document to Atlas-ti and handle it. We added line numbers, and the numbers placed between square brackets [...] refer to the pages in the original print.

0001 **The Nature and Mission of the Church. A Stage on the Way to a** 0002 **Common Statement**

0003

0004 [1]

0005

0006 **Introduction**

0007

0008 1. Since its beginning, and especially at the First World Conference,
0009 Lausanne, Switzerland, 1927, the Faith and Order Movement identified
0010 the unity of the Church as the very reason for its existence. Thus the By-
0011 Laws of the Faith and Order Commission state that its aim is:

0012

0013 to proclaim the oneness of the Church of Jesus Christ and to call the
0014 churches to the goal of visible unity in one faith and one Eucharistic
0015 fellowship, expressed in worship and in common life in Christ, in order
0016 that the world may believe. note 1

0017

0018 Since Amsterdam, 1948, this goal has been at the heart of the World
0019 Council of Churches itself. Moreover, in the Assemblies of the World
0020 Council of Churches, the particular contribution of Faith and Order has
0021 been to deepen a common understanding of this goal and of the ways
0022 to realise it. A significant contribution has been made from the Canberra
0023 Assembly (1991) in the statement “The Church as Koinonia: Gift and
0024 Calling”. note 2 This statement claims that koinonia is both the foundation
0025 and the way of living a life together in visible unity. This was echoed in
0026 the theme of the Fifth World Conference on Faith and Order, Towards
0027 Koinonia in Faith, Life and Witness. The process on “Towards a Common
0028 Understanding and Vision of the World Council of Churches” note 3 again
0029 underlines the common calling of the churches as the search for visible
0030 unity.

0031 2. All the major documents issued by Faith and Order contribute in
0032 some way or other to the understanding of the nature and mission of
0033 the Church. Moreover, Baptism, Eucharist and Ministry, note 4 Confessing
0034 the One Faith: An Ecumenical Explication of the Apostolic Faith as it is
0035 confessed in the Nicene-Constantinopolitan Creed (381), note 5 and
0036 Church and World: the Unity of the Church and the Renewal of Human
0037 Community, note 6 sent to the churches for response and reception, are

0038 ways of keeping alive in the churches the imperative of Christ's call to
0039 visible unity and the essential characteristics of that unity. The recent
0040 studies of Faith and Order such as on Baptism, Ethnic Identity,
0041 Anthropology and Hermeneutics have a continuing relevance to the
0042 subject. Also, the absolute centrality of ecclesiology to the ecumenical
0043 movement has been recently reaffirmed by the Special Commission on
0044 the participation of the Orthodox churches in the WCC. In the last
0045 decade work on ecclesiology and ethics (which continued the studies, for
0046 example, on racism and the community of women and men in the
0047 Church) has contributed to the understanding of our common Christian
0048 calling in the service of humanity and creation. In its turn Faith and Order
0049 continually receives insights about the unity to which God calls us from
0050 responses of the churches to its studies, the results of the bilateral
0051 dialogues, the work in other areas of the World Council of Churches and
0052 from reflection on the experience of the United and Uniting Churches.

0053

0054 **A. This Study**

0055

0056 3. A study on the nature and purpose of the Church was strongly
0057 recommended by the Fifth World Conference on Faith and Order in
0058 Santiago de Compostela, Spain [2] (1993). In endorsing this study the
0059 Standing Commission of Faith and Order identified the following reasons
0060 why this call is particularly timely:

0061 • the time is right for Faith and Order to reflect on the different insights
0062 which its own studies offer to an understanding of the nature and
0063 mission of the Church;

0064 • the opportunity is there for Faith and Order to draw upon the fruits of
0065 the work of other areas of the WCC and of the bilateral theological
0066 agreements;

0067 • growth in fellowship is being experienced between Christians at local,
0068 national and world levels, not least of all in the experience of united and
0069 uniting churches;

0070 • particular challenges in many regions call out for Christians to address
0071 together what it means to be the Church in that place;

0072 • the situation of the world demands and deserves a credible witness to
0073 unity in diversity which is God's gift for the whole of humanity.

0074 • the experience of the BEM process and an increasing interest in
0075 ecclesiology in many churches provide fresh insights into how many
0076 Christians understand being the Church;

0077 • political changes and challenges in recent years are significantly altering
0078 the context in which many churches exist and therefore how they seek
0079 to understand themselves.

0080 4. The quest for visible unity of the churches is not pursued in a vacuum
0081 but by particular Christian communities in specific and varied situations.
0082 For this reason, no single text can say everything there is to say about
0083 the Church. Faith and Order invites churches in different parts of the
0084 world to enrich this study with appropriate regional material to enable

0085 their own congregations and church members to engage directly with
0086 themes which are necessarily expressed here in quite general terms. The
0087 Commission especially encourages reflection based on actual stones of
0088 Christian life and witness in different parts of the world so that both the
0089 particular and the universal features of the Church can be more clearly
0090 understood. This is important above all from the perspective of mission,
0091 which is one of the guiding themes of this study. Mission is not an
0092 abstraction but is lived in response to the grace of God as God sends his
0093 Church in faithful witness in the actual situations of each society. While
0094 human need is universal, the forms which that need takes vary. For some
0095 the struggle with HIV/AIDS is paramount, for others finding a language
0096 to express spiritual reality in apparently materialistic cultures. For some
0097 war, poverty and injustice are the main context for mission, for others
0098 relations with other faiths. For some the issue is spiritual and for others
0099 material want. For these reasons this text attempts to be alert to the
0100 diversity of contexts; at the same time it seeks to offer the churches
0101 some common ecclesiological perspectives which might encourage
0102 practical local reflection and so serve the quest for Christian unity in
0103 diverse environments.

0104

0105 **B. Purpose and Method**

0106

0107 5. The purpose of this study is finally to give expression to what the
0108 churches can now say together about the nature and mission of the
0109 Church and, within that agreement, to explore the extent to which the
0110 remaining church-dividing issues may be overcome. Thus, in the
0111 precedent Baptism, Eucharist and Ministry the process seems to evolve
0112 into what could be called a “convergence” text. The present text is to
0113 enable churches to begin the first steps towards the recognition of a
0114 convergence that has emerged in a multilateral context.

0115 6. The main text represents common perspectives which can be
0116 claimed, largely as a result of the work of the bilateral and multilateral
0117 discussions of the past fifty years and of the changed relationships
0118 between the churches in this period. The material [3] inside the boxes
0119 explores areas where differences remain both within and between
0120 churches. Some of these differences may come to be seen by some as
0121 expressions of legitimate diversity, by others as church-dividing. While the
0122 main text invites the churches to discover, or rediscover, how much they
0123 in fact have in common in their understanding of the Church, the text in
0124 the boxes offers the opportunity for churches to reflect on the extent
0125 to which their divergences are church-dividing. In the perspective of
0126 growing convergences, the hope is that churches will be helped to
0127 recognise in one another the Church of Jesus Christ and be encouraged
0128 to take steps on the way towards visible unity.

0129 7. The Faith and Order Commission invited churches, commissions,
0130 theological institutes, ecumenical councils and individuals to reflect on the
0131 text *The Nature and Purpose of the Church: A Stage on the Way to a*

0132 Common Statement. note 7 Faith and Order is grateful to those who
0133 responded to this invitation but is conscious that the responses were not
0134 fully representative of all the churches. Nevertheless, we hope that the
0135 changes occasioned by the suggestions will be evident. One of the
0136 frequent suggestions was to strengthen the text's emphasis on mission.
0137 In making this change both in title and in content we have tried to
0138 ensure that these changes confirm the continuity with the previous
0139 work, but also to meet the new concerns.

0140

0141 **C. The Invitation**

0142

0143 8. In God's providence the Church exists, not for itself alone, but to
0144 serve in God's work of reconciliation and for the praise and glory of God.
0145 The self-understanding of the church is essential for its proper response
0146 to its vocation. Despite diversities of language and theology, mutual
0147 understanding can grow when people are willing to allow each other
0148 space to use their own language to describe themselves. For example, to
0149 participate in a council of churches does not imply that all members
0150 regard all other members as churches in the same sense in which they
0151 regard themselves. Such courtesy is not merely pragmatic, but can
0152 contribute to a spiritual encounter between different communities in
0153 which as trust grows it becomes possible to face the theological issues
0154 together. Hence the crucial importance of this study on the nature and
0155 the mission of the Church.

0156 In the light of this new revised text we request especially the churches
0157 to respond, in the manner they deem most appropriate, to the following
0158 questions:

0159 • Does this study document correctly identify our common ecclesiological
0160 convictions, as well as the issues which continue to divide us?

0161 • Does this study document reflect an emerging convergence on the
0162 nature and mission of the Church?

0163 • Are there significant matters in which the concerns of your church are
0164 not adequately addressed?

0165 • Insofar as this study document provides a helpful framework for further
0166 ecclesiological discussions among the churches:

0167 - How can this study document help your church, together with others,
0168 take concrete steps towards unity?

0169 - What suggestions would you make for the future development of this
0170 text?

0171

0172 [4]

0173

0174 **I. The Church of the Triune God**

0175

0176 **A. The Nature of the Church**

0177

0178 (1) THE CHURCH AS A GIFT OF GOD: CREATION OF THE WORD AND
OF

0179 THE HOLY SPIRIT (CREATURA VERBI ET CREATURA SPIRITUS)

0180

0181 9. The Church is called into being by the Father “who so loved the
0182 world that he gave his only begotten Son, that whoever believes in him
0183 shall not perish, but have eternal life” (in 3:16) and who sent the Holy
0184 Spirit to lead these believers into all truth, reminding them of all that
0185 Jesus taught (cf. in 14:26). The Church is thus the creature of God’s
0186 Word and of the Holy Spirit. It belongs to God, is God’s gift and cannot
0187 exist by and for itself. Of its very nature it is missionary, called and sent to
0188 serve, as an instrument of the Word and the Spirit, as a witness to the
0189 Kingdom of God.

0190 10. The Church is centred and grounded in the Word of God. This
0191 Word has become manifest in history in various ways. “... it is the Word of
0192 God made flesh: Jesus Christ, incarnate, crucified and risen. Then it is the
0193 word as spoken in God’s history with God’s people and recorded in the
0194 scriptures of the Old and New Testaments as a testimony to Jesus Christ.
0195 Third, it is the word as heard and proclaimed in the preaching, witness
0196 and action of the Church.” note 8 The Church is the communion of those who,
0197 by means of their encounter with the Word, stand in a living relationship
0198 with God, who speaks to them and calls forth their trustful response; it is
0199 the communion of the faithful. This is the common vocation of every
0200 Christian and is exemplified by the faithful responsiveness of Mary to the
0201 angel of the annunciation: “Here I am, the servant of the Lord; let it be
0202 with me according to your word” (Lk 1:38). For this reason Mary has
0203 often been seen as a symbol of the Church and of the individual Christian,
0204 called to be Jesus’ “brother and sister and mother” in doing the will of his
0205 Father in heaven (cf. Mt 12:50). Thus the Church is the creature of
0206 God’s Word (creatura Verbi), the Gospel, which, as a living voice, creates
0207 and nourishes the Church throughout the ages. This divine Word is
0208 witnessed to and heard through Scripture. Incarnate in Jesus Christ, the
0209 Word is testified to by the Church and proclaimed in preaching, in
0210 Sacraments, and in service (cf. Mt 28:19-20; Lk 1:2; Acts 1:8; 1Cor 15:1
0211 11).

0212 11. Faith called forth by the Word of God is brought about by the
0213 action of the Holy Spirit (cf. 1 Cor 12:3). According to the Scripture, the
0214 Word and the Spirit are inseparable. As the communion of the faithful,
0215 the Church therefore is also the creature of the Holy Spirit (Creatura
0216 Spiritus). Just as in the life of Christ the Holy Spirit was active from the
0217 very conception of Jesus through the paschal mystery and remains even
0218 now the Spirit of the risen Lord, so also in the life of the Church the
0219 Spirit forms Christ in believers and in their community. The Spirit
0220 incorporates human beings into the body of Christ through faith and
0221 baptism, enlivens and strengthens them as the body of Christ nourished
0222 and sustained in the Lord’s Supper, and leads them to the full
0223 accomplishment of their vocation.

0224 12. Being the creature of God's own Word and Spirit, the Church is
0225 one, holy, catholic and apostolic. These essential attributes flow from and
0226 illustrate the Church's dependence upon God. The Church is one
0227 because God is the one creator and redeemer (cf. Jn 17:11, Eph 4:1-6),
0228 who binds the Church to himself by Word and [5] Spirit and makes it a
0229 foretaste and instrument for the redemption of all created reality. The
0230 Church is holy because God is the holy one (cf. Is 6:3; Lev 11:44-45)
0231 who sent his Son Jesus Christ to overcome all unholiness and to call
0232 human beings to become merciful like his Father (cf. Lk 6:36), sanctifying
0233 the Church by his word of forgiveness in the Holy Spirit and making it his
0234 own, the body of Christ (Eph 5:26-27). The Church is catholic because
0235 God is the fullness of life "who desires everyone to be saved and to come
0236 to the knowledge of the truth" (1 Tim 2:4), and who, through Word
0237 and Spirit, makes his people the place and instrument of his saving and
0238 life-giving presence, the community "in which, in all ages, the Holy Spirit
0239 makes the believers participants in Christ's life and salvation, regardless of
0240 their sex, race or social position". note 9 It is apostolic because the Word
0241 of God, sent by the Father, creates and sustains the Church. This word
0242 of God is made known to us through the Gospel primarily and normatively
0243 borne witness to by the apostles (cf. Eph 2:20; Rev 21:14), making the
0244 communion of the faithful a community that lives in, and is responsible
0245 for, the succession of the apostolic truth expressed in faith and life
0246 throughout the ages.

0247 13. The Church is not merely the sum of individual believers in
0248 communion with God, nor primarily the mutual communion of individual
0249 believers among themselves. It is their common partaking in the life of
0250 God (2 Pet 1:4), who as Trinity is the source and focus of all communion.
0251 Thus the Church is both a divine and a human reality.

0252

0253 [6] (II) BIBLICAL INSIGHTS

0254

0255 14. The Almighty God, who calls the Church into being and unites it to
0256 himself through his Word and the Holy Spirit, is the Triune God, Father,
0257 Son and Holy Spirit. The Church is related to each of these divine
0258 "Persons" in a particular way. These relations shed light upon different
0259 dimensions of the Church's life.

0260 15. Many insights pertinent to the nature and mission of the Church are
0261 present in Scripture although it does not offer a systematic ecclesiology.
0262 The biblical understanding governing the present text is based on the
0263 common conviction that Scripture is normative and therefore provides a
0264 uniquely privileged source for understanding the nature and mission of
0265 the Church. Subsequent reflection must always engage and be
0266 consonant with the biblical teaching. The interplay of different kinds of
0267 material – accounts of the faith of the early communities, evidence
0268 regarding their worship and practice of discipleship, indications of the
0269 various roles of service and leadership and, finally, images and metaphors
0270 used to express the nature of the community – all provide resources for

0271 the development of a biblical understanding of the Church. There also
0272 exists a rich resource to be explored in the interpretation of Scripture
0273 over the course of history. The same Holy Spirit who inspired the earliest
0274 communities guides the followers of Jesus in each time and each place as
0275 they strive to be faithful to the Gospel. This is what is understood by the
0276 living tradition of the Church.

0277 16. It is essential to acknowledge the wide diversity of insights into the
0278 nature and mission of the Church which can be found in the various
0279 books of the New Testament and in their interpretation in later history.
0280 Diversity appears not as accidental to the life of the Christian community,
0281 but as an aspect of its catholicity, a quality that reflects the fact that it is
0282 part of the Father's design that the story of salvation in Christ be
0283 incarnational. Thus, diversity is a gift of God to the Church. note 10
0284 Not only do various passages of the New Testament use the plural
0285 "churches" to denote that there are a variety of local churches (cf. Acts
0286 15:41; Rom 16:16; 1 Cor 4:17; 7:17; 11:16; 16:1, 19; 2 Cor 8:1; Gal 1:2;
0287 1 Thess 2:14), without thereby contradicting the conviction that Christ's
0288 body is one (Eph 4:4), but also one finds variety among the
0289 ecclesiological themes and insights addressed by individual books. The
0290 inclusion of such plurality within the one canon of the New Testament
0291 testifies to the compatibility of unity and diversity. Indeed, the discussion
0292 of the one body with many members (cf. 1 Cor 12-14) suggests that
0293 unity is possible only through the proper co-ordination of the diverse gifts
0294 of the Triune God.

0295 17. To honour the varied biblical insights into the nature and mission of
0296 the church, various approaches are required. Four – "people of God",
0297 "Body of Christ", "Temple of the Holy Spirit" and *koinonia* – have been
0298 chosen for particular comment because, taken together, they illuminate
0299 the New Testament vision of the Church in relation to the Triune God. A
0300 fully rounded approach to the mystery of the Church requires the use
0301 and interaction of all biblical images and insights (in addition to those
0302 mentioned, "vine", "flock", "bride", "household" and "covenant
0303 community"), each of which contributes something vital to our
0304 understanding. These images counterbalance each other and
0305 compensate each others' limitations. Since every image comes out of a
0306 particular cultural context they suggest both insufficiencies and
0307 possibilities. This text seeks to relate to Scripture as a whole, not playing
0308 off one passage against another, but trying always to honour the totality
0309 of the Biblical witness.

0310

0311 [7] (a.) *The Church as People of God*

0312

0313 18. In the call of Abraham, God was choosing for himself a holy people.
0314 The recalling of this election and vocation found frequent expression in
0315 the words of the prophets: "I will be their God and they shall be my
0316 people" (Jer 31:33; Ez 37:27; echoed in 2 Cor 6:16; Heb 8:10). Through
0317 the Word (*dabhar*) and the Spirit (*rû'ah*), God fashioned one from among

0318 the nations as servant for the salvation of all (cf. Is 49:1-6). The election
0319 of Israel marked a decisive moment in the unfolding realisation of the plan
0320 of salvation. The covenant between God and his people entailed many
0321 things for example, the Torah, the land and common worship, including
0322 the call to act with justice and to speak the truth. At the same time, the
0323 covenant was also clearly a relationship of communion (cf. Hos. 2; Ez.
0324 16). But it is also a gracious gift, a dynamic impulse to communion which
0325 is evident throughout the history of the people of Israel, even when the
0326 community breaks the covenant. In the light of the ministry, teaching,
0327 death and resurrection of Jesus and the sending of the Holy Spirit at
0328 Pentecost, the Christian community believes that God sent his Son to
0329 bring the possibility of communion for each person with others and with
0330 God, thus manifesting the gift of God for the whole world. There is a
0331 genuine newness in the covenant initiated by Christ. Nevertheless, as
0332 “the Israel of God” (Gal 6:16), the Church remains related, in a
0333 mysterious way, to the Jewish people, even as a branch is grafted onto
0334 the rich root of an olive tree (cf. Rom 11:11-36).

0335 19. In the Old Testament, the people of Israel is a pilgrim people
0336 journeying towards the fulfilment of the promise that in Abraham all the
0337 nations of the earth shall be blessed. In Christ this promise is fulfilled
0338 when, on the cross, the dividing wall between Jew and Gentile is broken
0339 own (cf. Eph 2:14). The Church, embracing both Jew and Gentile, is a
0340 “chosen race, a royal priesthood, a holy nation”, “God’s own people”
0341 (1 Peter 2:9-10), a community of prophets. While acknowledging the
0342 unique priesthood of Jesus Christ, whose one sacrifice institutes the new
0343 covenant (cf. Heb 9:15), Christians are called to express by their lives the
0344 act that they have been named a “royal priesthood” and “holy nation”. In
0345 Christ who offered himself, Christians offer their whole being “as a living
0346 sacrifice, holy and acceptable to God, which is your spiritual worship”
0347 (Rom 12:1). Every member participates in the priesthood of the whole
0348 Church. No one exercises that priesthood apart from the unique
0349 priesthood of Christ, nor in isolation from the other members of the
0350 body. As a prophetic and royal people, Christians seek to witness to the
0351 will of God and to influence the course of events of the world.
0352 Throughout the ages, the Church of God continues the way of
0353 pilgrimage to the eternal rest prepared for it (cf. Heb 4:9-11). It is a
0354 prophetic sign of the fulfilment God will bring about through Christ by the
0355 power of the Spirit.

0356

0357 *(b) The Church as the Body of Christ*

0358

0359 20. According to the design of God, those “who once were far off have
0360 become near by the blood of Christ. For he is our peace” (Eph 2:13-14).
0361 He overcame the enmity between Jew and Gentile, reconciling both with
0362 God in one body through the cross (cf. Eph 2:16). This body is the body
0363 of Christ, which is the Church (cf. Eph 1:23). Christ is the abiding head of
0364 his body and at the same time the one who, by the presence of the

0365 Spirit, gives life to it. He who cleanses and sanctifies the body (cf. Eph
0366 5:26) is also the one in whom “we, though many, are one body” (Rom
0367 12:5; cf. 1 Cor 12:12). The image of the body of Christ in the New
0368 Testament includes these two dimensions, one expressed in
0369 1 Corinthians and Romans, the other developed in Ephesians.
0370 [8] 21. It is through faith and baptism that human beings become
0371 members of Christ in the Holy Spirit (cf. 1 Cor 12:3-13). Through the
0372 Lord’s Supper their participation in this body is renewed again and again
0373 (cf. 1 Cor 10:16). It is the same Holy Spirit who confers the manifold gifts
0374 to the members of the body (cf. 1 Cor 12:4; 7-11) and brings forth their
0375 unity (cf. 1 Cor 12:12). All members of Christ are given gifts for the
0376 building up of the body (cf. Rom 12:4-8; 1 Cor 12:4-30). The diversity
0377 and specific nature of these gifts enrich the Church’s life and enable a
0378 better response to its vocation to be servant of the Lord and effective
0379 sign used by God for furthering the Kingdom in the world. Thus the
0380 image of “body of Christ”, though explicitly and primarily referring to the
0381 Christological dimension of the Church, at the same time has deep
0382 pneumatological implications.

0383

0384 (c) *The Church as Temple of the Holy Spirit*

0385

0386 22. Reference to the constitutive relationship between Church and Holy
0387 Spirit runs through the whole New Testament witness. While there is no
0388 explicit image for this relationship, a vivid example is the account of the
0389 descent of tongues of fire upon the disciples gathered in the upper room
0390 on the morning of Pentecost (cf. Acts 2:1-4). The New Testament
0391 imagery that most closely approximates to this relationship is that of
0392 “temple” and “house”. This is so because the relationship of the Spirit to
0393 the Church is one of indwelling, of giving life from within. The Holy Spirit
0394 so enlivens the community that it becomes a herald of, and an
0395 instrument for, that general transformation of the whole cosmos
0396 for which all creation groans (cf. Rom. 8:22-23), the new heavens and
0397 new earth (cf. Rev. 21:1).

0398 23. Built on the foundation of the apostles and prophets the Church is
0399 God’s household, a holy temple in which the Holy Spirit lives and is active.
0400 By the power of the Holy Spirit believers grow into “a holy temple in the
0401 Lord” (Eph 2:21-22), into a “spiritual house” (1 Pet 2:5). Filled with the
0402 Holy Spirit, they witness (cf. Acts 1:8), pray, love, work and serve in the
0403 power of the Spirit, leading a life worthy of their calling, eager to
0404 maintain the unity of the Spirit in the bond of peace (cf. Eph 4:1-3).

0405

0406 (d) *The Church as Koinonia/Communion*

0407

0408 24. The biblical notion of koinonia has become central in the quest for a
0409 common understanding of the nature of the Church and its visible unity.
0410 The term koinonia (communion, participation, fellowship, sharing) is found
0411 not only in the New Testament but also in later periods, especially in

0412 patristic and Reformation writings which describe the Church. Although in
0413 some periods the term largely fell out of use, it is being reclaimed today
0414 as a key to understanding the nature and mission of the Church. Due to
0415 its richness of meaning, it is also ecumenically useful in appreciating the
0416 various forms and extent of communion already enjoyed by the churches.
0417 25. The relationship between God, humanity and the whole of creation
0418 is a fundamental theme of Scripture. In the narrative of creation, man
0419 and woman are fashioned in God's image, bearing an inherent capacity
0420 and longing for communion with God, with one another and with
0421 creation as its stewards (cf. Gen 1-2). Thus, the whole of creation has its
0422 integrity in koinonia with God. Communion is rooted in the order of
0423 creation itself and is realised, in part, in natural relationships of family and
0424 kinship, of tribe and people. At the heart of the Old Testament is the
0425 special relationship, the covenant, established by God between God and
0426 the chosen people (cf. Ex 19:4-6; Hos 2:18-23).

0427 26. God's purpose in creation is distorted by human sin, failure and
0428 disobedience to God's will [9] and by rebellion against him (cf. Gen 3-4;
0429 Rom 1:18-3:20). Sin damages the relationship between God, human
0430 beings and the created order. But God persists in faithfulness despite the
0431 sin and error of the people. The dynamic history of God's restoring and
0432 increasing koinonia reaches its culmination and fulfilment in the perfect
0433 communion of a new heaven and a new earth established by Jesus Christ
0434 (cf. Rev 21).

0435 27. The biblical images already treated, as well as others such as "the
0436 flock" (in 10:16), "the vine" (Is 5; in 15), "the bride" of Christ
0437 (Rev 21:2; Eph 5:25-32), "God's house" (Heb 3:1-6), "a new covenant"
0438 (Heb 8:8-13) and "the holy city, the new Jerusalem" (Rev 21:2), evoke
0439 the nature and quality of the relationship of God's people to God, to one
0440 another and to the created order. The term koinonia expresses the
0441 reality to which these images refer.

0442 28. The basic verbal form from which the noun koinonia derives means
0443 "to have something in common", "to share", "to participate" "to have
0444 part in", "to act together" or "to be in a contractual relationship involving
0445 obligations of mutual accountability". The word koinonia appears in
0446 significant passages, such as the sharing in the Lord's Supper (cf. 1 Cor
0447 10:16), the reconciliation of Paul with Peter, James and John (cf. Gal
0448 2:9), the collection for the poor (cf. Rom 15:26; 2 Cor 8:3-4) and the
0449 experience and witness of the Church (cf. Acts 2:42-45).

0450 29. Through the death and resurrection of Christ, by the power of the
0451 Holy Spirit, Christians enter into fellowship with God and with one
0452 another in the life and love of God: "We declare to you what we have
0453 seen and heard so that you also may have fellowship with us; and truly
0454 our fellowship is with the Father and with his Son Jesus Christ"
0455 (1 Jn 1:3).

0456 30. The Good News is the offer to all people of the free gift of being
0457 born into the life of communion with God and thus with one another
0458 (cf. 1 Tim 2:4, 2 Pet 2:9). Paul speaks of the relationship of believers

0459 (cf. Gal. 2:20) to their Lord as being “in Christ” (2 Cor 5:17) and of Christ
0460 being in the believer, through the indwelling of the Holy Spirit.

0461 31. It is only by virtue of God’s gift of grace through Jesus Christ that
0462 deep, lasting communion is made possible; by faith and baptism, persons
0463 participate in the mystery of Christ’s death, burial and resurrection
0464 (cf. Phil 3:10-11). United to Christ, through the Holy Spirit, they are thus
0465 joined to all who are “in Christ”: they belong to the communion – the
0466 new community of the risen Lord. Because koinonia is a participation in
0467 Christ crucified and risen, it is also part of the mission of the Church to
0468 share in the sufferings and hopes of humankind.

0469 32. Visible and tangible signs of the new life of communion are
0470 expressed in receiving and sharing the faith of the apostles; breaking and
0471 sharing the Eucharistic bread; praying with and for one another and for
0472 the needs of the world; serving one another in love; participating in each
0473 other’s joys and sorrows; giving material aid; proclaiming and witnessing
0474 to the good news in mission and working together for justice and peace.
0475 The communion of the Church consists not of independent individuals
0476 but of persons in community, all of whom contribute to its flourishing.
0477 33. The Church exists for the glory and praise of God, to serve the
0478 reconciliation of humankind, in obedience to the command of Christ. It is
0479 the will of God that the communion in Christ, which is realised in the
0480 Church, should embrace the whole creation (cf. Eph 1:10). The Church,
0481 as communion, is instrumental to God’s ultimate purpose
0482 (cf. Rom 8:19-21; Col 1:18-20).

0483

0484 **B. The Mission of the Church**

0485

0486 34. It is God’s design to gather all creation under the Lordship of Christ
0487 (cf. Eph 1:10), and to bring humanity and all creation into communion.
0488 As a reflection of the [10] communion in the Triune God, the Church is
0489 God’s instrument in fulfilling this goal. The Church is called to manifest
0490 God’s mercy to humanity, and to bring humanity to its purpose – to
0491 praise and glorify God together with all the heavenly hosts. The mission
0492 of the Church is to serve the purpose of God as a gift given to the world
0493 in order that all may believe (cf. Jn 17:21).

0494 35. As persons who acknowledge Jesus Christ as Lord and Saviour,
0495 Christians are called to proclaim the Gospel in word and deed. They are
0496 to address those who have not heard, as well as those who are no
0497 longer living according to the Gospel, the Good News of the reign of
0498 God. They are called to live its values and to be a foretaste of that reign
0499 in the world. Mission thus belongs to the very being of the Church. This
0500 is a central implication of affirming the apostolicity of the Church, which is
0501 inseparable from the other three attributes of the Church – unity,
0502 holiness and catholicity. All four attributes relate both to the nature of
0503 God’s own being and to the practical demands of authentic mission.
0504 note 11 If in the life of the Church, any of them is impaired, the Church’s
0505 mission is compromised.

0506 36. The Church, embodying in its own life the mystery of salvation and
0507 the transfiguration of humanity, participates in the mission of Christ to
0508 reconcile all things to God and to one another through Christ
0509 (cf. 2 Cor5:18-21; Rom 8:18-25). Through its worship (leitourgia);
0510 service, which includes the stewardship of creation (diakonia); and
0511 proclamation (kerygma) the Church participates in and points to the
0512 reality of the Kingdom of God. In the power of the Holy Spirit the Church
0513 testifies to the divine mission in which the Father sent the Son to be the
0514 Saviour of the world.

0515 37. In exercising its mission, the Church cannot be true to itself without
0516 giving witness (martyria) to God's will for the salvation and transformation
0517 of the world. That is why it started at once preaching the Word, bearing
0518 witness to the great deeds of God and inviting everyone to repentance
0519 (metanoia), baptism (cf. Acts 2:37-38) and the fuller life that is enjoyed
0520 by the followers of Jesus (cf. Jn 10:10).

0521 38. As Christ's mission encompassed the preaching of the Word of God
0522 and the commitment to care for those suffering and in need, so the
0523 apostolic Church in its mission from the beginning combined preaching of
0524 the Word, the call to repentance, faith, baptism and diakonia. This the
0525 Church understands as an essential dimension of its identity. The Church
0526 in this way signifies, participates in, and anticipates the new humanity
0527 God wants, and also serves to proclaim God's grace in human situations
0528 and needs until Christ comes in glory (cf. Mt 25:31).

0529 39. Because the servanthood of Christ entails suffering it is evident (as
0530 expressed in the New Testament writings) that the witness (martyria) of
0531 the Church will entail – for both individuals and for the community – the
0532 way of the cross, even to the point of martyrdom (cf. Mt 10:16-33;
0533 6:24-28).

0534 40. The Church is called and empowered to share the suffering of all by
0535 advocacy and care for the poor, the needy and the marginalised. This
0536 entails critically analysing and exposing unjust structures, and working for
0537 their transformation. The Church is called to proclaim the words of hope
0538 and comfort of the Gospel, by its works of compassion and mercy
0539 (cf. Lk.4:18-19). This faithful witness may involve Christians themselves in
0540 suffering for the sake of the Gospel. The Church is called to heal and
0541 reconcile broken human relationships and to be God's instrument in the
0542 reconciliation of human division and hatred (cf. 2Cor. 5:18-21). It is also
0543 called, together with all people of goodwill, to care for the integrity of
0544 creation in addressing the abuse and destruction of God's creation, and
0545 to participate in God's healing of broken relationships between creation
0546 and humanity.

0547 [11] 41. In the power of the Holy Spirit, the Church is called to proclaim
0548 faithfully the whole teaching of Christ and to share the Good News of
0549 the Kingdom – that is, the totality of apostolic faith, life and witness –
0550 with everyone throughout the entire world. Thus the Church seeks
0551 faithfully to proclaim and live the love of God for all, and to fulfil Christ's
0552 mission for the salvation and transformation of the world, to the glory of

0553 God.

0554 42. God restores and enriches communion with humanity, granting
0555 eternal life in God's Triune Being. Through redeemed humanity the
0556 whole world is meant to be drawn to the goal of restoration and
0557 salvation. This divine plan reaches its fulfilment in the new heaven and
0558 the new earth (cf. Rev 21:1) in God's holy Kingdom.

0559

0560 C. The Church as Sign and Instrument of God's Intention and

0561 Plan for the World

0562

0563 43. The one, holy, catholic and apostolic Church is sign and instrument
0564 of God's intention and plan for the whole world. Already participating in
0565 the love and life of God, the Church is a prophetic sign which points
0566 beyond itself to the purpose of all creation, the fulfilment of the Kingdom
0567 of God. For this reason Jesus called his followers the "salt of the earth",
0568 "the light of the world" and "a city built on a hill" (Mt 5:13-16).

0569 44. Aware of God's saving presence in the world, the Church already
0570 praises and glorifies the Triune God through worship and discipleship, and
0571 serves God's plan. Yet the Church does so not only for itself, but rather
0572 renders praise and thanks on behalf of all peoples for God's grace and the
0573 forgiveness of sins.

0574 45. To acknowledge the nature of the Church as "mysterion"

0575 (cf. Eph 1:9-10; 5:32) indicates the transcendent character of its God
0576 given reality as one, holy, catholic and apostolic. The Church can never
0577 be fully and unequivocally grasped only in its visible appearance.

0578 Therefore the visible organisational structures of the Church must always
0579 be seen and judged, for good or ill, in the light of God's gifts of salvation
0580 in Christ, celebrated in the Liturgy (cf. Heb 12:18-24).

0581 46. As instrument of God's plan the Church is the community of people
0582 called by God and sent as Christ's disciples to proclaim the Good News in
0583 word and deed, that the world may believe (cf. Lk 24:46-49). Thus it
0584 makes present throughout history "the tender mercy of our God"

0585 (Lk.1:78).

0586 47. Sent as Christ's disciples, the people of God must witness to and
0587 participate in God's reconciliation, healing, and transformation of creation.
0588 The integrity of the Church as God's instrument is at stake in witness
0589 through proclamation, and concrete actions in union with all people of
0590 goodwill, for the sake of justice, peace, and the integrity of creation.

0591

0592 [12]

0593

0594 II. The Church in History

0595

0596 A. The Church in via

0597

0598 48. The Church is an eschatological reality, already anticipating the
0599 Kingdom. However, the Church on earth is not yet the full visible

0600 realisation of the Kingdom. Being also an historical reality, it is exposed to
0601 the ambiguities of all human history and therefore needs constant
0602 repentance and renewal in order to respond fully to its vocation.

0603 49. On the one hand, the Church already participates in the
0604 communion of God, in faith, hope, love, and glorification of God's name,
0605 and lives as a communion of redeemed persons. Because of the presence
0606 of the Spirit and of the Word of God, the Church – as *Creatura Verbi* and
0607 *Creatura Spiritus* (cf. §10ff.), as the communion of all believers held in
0608 personal relationship with God by God himself (cf. §11), as the people of
0609 God (cf. §19-20) – is already the eschatological community God wills.

0610 50. On the other hand the Church, in its human dimension, is made up
0611 of human beings who – though they are members of the body of Christ
0612 and open to the free activity of the Holy Spirit (cf. in 3:8) in illuminating
0613 hearts and binding consciences – are still subject to the conditions of the
0614 world. Therefore the Church is affected by these conditions. It is
0615 exposed to:

0616 • change, which allows for both positive development and growth as
0617 well as for the negative possibility of decline and distortion;
0618 [13] • individual, cultural and historical conditioning which can contribute
0619 to a richness of insights and expressions of faith, but also to relativising
0620 tendencies or to absolutising particular views;

0621 • the power of sin.

0622 51. One particularly striking experience of human weakness and failure
0623 that has afflicted the Christian community in *via* is the sometimes
0624 widespread discrepancy between membership in the church, on the one
0625 hand, and vibrant profession and practice of the Christian faith, on the
0626 other. Many of our communities face the challenge that some of their
0627 members seem to “belong without believing”, while other individuals opt
0628 out of Church membership, claiming that they can, with greater
0629 authenticity, “believe without belonging”. The challenge of living our faith
0630 as believing communities in such a way that all those who belong are
0631 seriously committed Christians, and all who sincerely believe want to
0632 belong, is a challenge that we share; it crosses the lines which divide us.

0633 52. The oneness, holiness, catholicity and apostolicity of the Church are
0634 God's gifts and are essential attributes of the Church's nature and
0635 mission. However, there is a continual tension in the historical life of the
0636 Church between that which is already given and that which is not yet
0637 fully realised.

0638 53. The essential oneness which belongs to the very nature of the
0639 Church, and is already given to it in Jesus Christ, stands in contrast to the
0640 actual divisions within and between the churches. Yet in spite of all
0641 divisions the unity given to the Church is already manifest in the one
0642 Gospel present in all churches, and appears in many features of their lives
0643 (cf. Eph 4:4-5; 1 Tim 2:5; Acts 4:12). The unfortunate divisions among
0644 the churches are due partly to sin, and partly to a sincere attempt of
0645 Christians to be faithful to the truth. Working for the unity of the Church
0646 means working for fuller visible embodiment of the oneness that belongs

0647 to its nature.

0648 54. The essential holiness of the Church stands in contrast to sin,
0649 individual as well as communal. This holiness is witnessed to in every
0650 generation in the lives of holy men and women, as well as in the holy
0651 words the Church proclaims and the holy acts it performs in the name of
0652 God, the All-Holy. Nevertheless, in the course of the Church's history sin
0653 has again and again disfigured its witness, and run counter to the
0654 Church's true nature and vocation. Therefore in the Church there has
0655 been again and again God's ever-new offer of forgiveness, together with
0656 the call for repentance, renewal and reform. Responding to this call
0657 means fuller visible embodiment of the holiness that belongs to its
0658 nature.

0659 55. The essential catholicity of the Church is confronted with divisions
0660 between and within the Christian communities regarding their life and
0661 preaching of the Gospel. Its catholicity transcends all barriers and
0662 proclaims God's word to all peoples: where the whole mystery of Christ is
0663 present, there too is the Church catholic. However, the catholicity of the
0664 Church is challenged by the fact that the integrity of the Gospel is not
0665 adequately preached to all; the fullness of communion is not offered to
0666 all. Nevertheless, the Spirit given to the Church is the Spirit of the
0667 Lordship of Christ over all creation and all times. The Church is called to
0668 remove all obstacles to the full embodiment of what is already its nature
0669 by the power of the Holy Spirit.

0670 56. The essential apostolicity of the Church stands in contrast to
0671 shortcomings and errors of the churches in their proclamation of the
0672 Word of God. Nevertheless, this apostolicity is witnessed to in the many
0673 ways in which the Church, under the guidance of the Holy Spirit, has
0674 been faithful to the testimony of the apostles concerning Jesus Christ.
0675 The Church is called to return continuously to the apostolic truth and to
0676 be renewed in its worship and mission stemming from its apostolic origin
0677 (cf. Acts 2:42-47). [14] By doing so it makes visible, and does justice to,
0678 the apostolic Gospel which is already given to it and works in it in the
0679 Spirit, making it the Church.

0680

0681 **B. In Christ – But Not Yet in Full Communion**

0682

0683 57. One blessing of the ecumenical movement has been the gradual
0684 and increasing discovery of the many aspects of life in Christ which our
0685 still-divided churches share; we all participate in some way in Jesus Christ,
0686 although we do not yet live in full communion with each other. Such
0687 divisions among the churches hinder the mission of the Church. Not only
0688 does mission have as its ultimate goal the koinonia of all; but effective
0689 mission is thwarted by the scandal of division: Jesus prayed that all his
0690 disciples be one precisely "so that the world may believe" (in 17:21).
0691 Thus mission is essentially related to the very being of the Church as
0692 koinonia (cf. 1 Jn 1:1-3). This is why the restoration of unity between
0693 Christians, brought about through committed dialogue about issues that

0694 still divide them as well as through the continual renewal of their lives, is
0695 such an urgent task.

0696 58. Growth in communion between our churches unfolds within the
0697 setting of that wider communion between Christians which extends back
0698 into the past and forward into the future. By the power of the Holy
0699 Spirit the Church lives in communion with
0700 [15] Christ Jesus, in whom all in heaven and earth are joined in the
0701 communion of God the Holy One: this is the communion of the saints.
0702 The final destiny of the Church is to be caught up in the intimate relation
0703 of Father, Son and Holy Spirit, to praise and to enjoy God forever (cf.
0704 Rev 7:9-10; 22:1-5).

0705 59. There remains by virtue of creation a natural bond between human
0706 beings and between humanity and creation. "So if anyone is in Christ,
0707 there is a new creation" (2 Cor 5:17). The new life of communion builds
0708 upon and transforms, but never wholly replaces, what was first given in
0709 creation; within history, it never completely overcomes the distortions of
0710 the relationship between human beings caused by sin. Sharing in Christ is
0711 often restricted and only partially realised. The new life therefore entails
0712 the constant need for repentance, mutual forgiveness and restoration. It
0713 belongs to the essence of fellowship with God that the members of
0714 Christ's body pray day after day "Forgive us our sins" (Lk 11:4;
0715 cf. Mt 6:12). But the Father cleanses us from our sins in the blood of his
0716 son Jesus and, if we acknowledge our sins, we will be forgiven (cf. 1 Jn
0717 1:7-10). Nonetheless, there is a genuine enjoyment of new life here and
0718 now and a confident anticipation of sharing in the fullness of communion
0719 in the life to come.

0720

0721 **C. Communion and Diversity**

0722

0723 60. Diversity in unity and unity in diversity are gifts of God to the
0724 Church. Through the Holy Spirit God bestows diverse and complementary
0725 gifts on all the faithful for the common good, for service within the
0726 community and to the world (cf. 1 Cor 12:7 and 2 Cor 9:13). No one is
0727 self-sufficient. The disciples are called to be one, while enriched by their
0728 diversities – fully united, while respectful of the diversity of persons and
0729 community groups (cf. Acts 2; 15; Eph 2:15-16).

0730 61. There is a rich diversity of Christian life and witness born out of the
0731 diversity of cultural and historical context. The Gospel has to be rooted
0732 and lived authentically in each and every place. It has to be proclaimed in
0733 language, symbols and images that engage with, and are relevant to,
0734 particular times and particular contexts. The communion of the Church
0735 demands the constant interplay of cultural expressions of the Gospel if
0736 the riches of the Gospel are to be appreciated for the whole people of
0737 God. note12 Problems are created

0738 when one culture seeks to capture the Gospel and claims to be the
0739 one and only authentic way of celebrating the Gospel;

0740 when one culture seeks to impose its expression of the Gospel on

0741 others as the only authentic expression of the Gospel;
 0742 when one culture finds it impossible to recognise the Gospel being
 0743 faithfully proclaimed in another culture.

0744 62. Authentic diversity in the life of communion must not be stifled:
 0745 authentic unity must not be surrendered. Each local church must be the
 0746 place where two things are simultaneously guaranteed: the safeguarding
 0747 of unity and the flourishing of a legitimate diversity. There are limits
 0748 within which diversity is an enrichment but outside of which diversity is
 0749 not only unacceptable, but destructive of the gift of unity. Similarly unity,
 0750 particularly when it tends to be identified with uniformity, can be
 0751 destructive of authentic diversity and thus can become unacceptable.

0752 Through shared faith in Christ, expressed in the proclamation of the
 0753 Word, celebration of the Sacraments and lives of service and witness,
 0754 each local Christian community participates in the life and witness of all
 0755 Christian communities in all places and all times. A pastoral ministry for the
 0756 service of unity and the upholding of diversity is [16] one of the many
 0757 charisms given to the Church. It helps to keep those with different gifts
 0758 and perspectives mutually accountable to each other within the
 0759 communion.

0760 63. Diversity is not the same as division. Within the Church, divisions
 0761 (heresies and schisms), as well as political conflicts and expressions of
 0762 hatred, threaten God's gift of communion. Christians are called to work
 0763 untiringly to overcome divisions, to prevent legitimate diversities from
 0764 becoming causes of division, and to live a life of diversities reconciled.

0765
 0766 [17]
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0768 **D. The Church as Communion of Local Churches**
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0770 64. From the beginning contact was maintained between local churches
 0771 by collections, exchanges of letters, visits and tangible expressions of
 0772 solidarity (cf. 1 Cor 16; 2 Cor 8:1-9; Gal 2:9ff; etc.). From time to time,
 0773 during the first centuries, local churches assembled to take counsel
 0774 together. All of these were ways of nurturing interdependence and
 0775 maintaining communion.

0776 65. The communion of the Church is expressed in the communion
 0777 between local churches, in each of which the fullness of the Church
 0778 resides. The communion of the Church embraces local churches in each
 0779 place and all places at all times. Local churches are held in the communion
 0780 of the Church by the one Gospel, note 13 the one baptism and the one
 0781 Lord's Supper, served by a common ministry. This communion of local
 0782 churches is thus not an optional extra, but is an essential aspect of what
 0783 it means to be the Church.

0784 66. The communion of local churches is sustained by the living elements
 0785 of apostolicity and catholicity: Scripture, baptism, communion and the
 0786 service of a common ministry. As "bonds of communion" these gifts serve
 0787 the authentic continuity of the life of the whole Church and help to

0788 sustain the local churches in a communion of truth and love. They are
0789 given to maintain the Church in integrity as the one Church of Jesus
0790 Christ, the same yesterday, today and tomorrow. The goal of the search
0791 for full communion is realised when all the churches are able to recognise
0792 in one another the one, holy, catholic and apostolic Church in all its
0793 fullness. This full communion will be expressed on the local and universal
0794 levels through conciliar forms of life and action. In such a communion of
0795 unity and authentic diversities, churches are bound in all aspects of their
0796 life together at all levels in confessing the one faith and engaging in
0797 worship and witness, deliberation and action.

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0799 [19]

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0801 **III. The Life of Communion in and for the World**

0802

0803 67. God gives to the Church all the gifts and resources needed for its
0804 life and mission in and for the world. God bestows on it the grace of the
0805 apostolic faith, baptism and Eucharist as means of grace to create and
0806 sustain the koinonia. These and other means serve to animate the
0807 people of God in their proclamation of the Kingdom and in their
0808 participation in the promises of God.

0809

0810 **A. Apostolic Faith**

0811

0812 68. The Church is called at all times and in all places to “continue in the
0813 apostles’ teaching” (Acts 2:42). The faith “once for all entrusted to the
0814 saints” (Jude v. 3) is the faith of the Church through the ages.

0815 69. The revealed apostolic faith is uniquely witnessed to in Scripture.

0816 This faith is articulated in the Nicene-Constantinopolitan Creed (381).

0817 note 14 The Church is called upon to proclaim the same faith in each
0818 generation, in each and every place. Each church in its place is challenged
0819 in the power of the Holy Spirit to make that faith relevant and alive in its
0820 particular cultural, social, political and religious context. While the apostolic
0821 faith has to be interpreted in the context of changing times and places,
0822 note 15 it must be in continuity with the original witness of the apostolic
0823 community and with the faithful explication of that witness throughout
0824 the ages.

0825 70. The apostolic faith does not refer to one fixed formula or to a
0826 specific phase in Christian history. The faith transmitted through the living
0827 tradition of the Church is the faith evoked by the Word of God, inspired
0828 by the Holy Spirit and attested in Scripture. Its content is set forth in the
0829 Creeds of the Early Church and also testified to in other forms. It is
0830 proclaimed in many Confessions of Faith of the churches. It is preached
0831 throughout the world today. It is articulated in Canons and Books of
0832 Discipline from many periods and stages in the lives of the churches. Thus
0833 the apostolic faith is confessed in worship, in life, service and mission – in
0834 the living traditions of the Church.

0835 71. The apostolic tradition of the Church is the continuity in the
0836 permanent characteristics of the Church of the apostles: witness to the
0837 apostolic faith, proclamation and fresh interpretation of the Gospel,
0838 celebration of baptism and Eucharist, the transmission of ministerial
0839 responsibilities, communion in prayer, love, joy and suffering, service to
0840 the sick and needy, communion among the local churches and sharing
0841 the divine gifts which have been given to each.

0842 72. Within the apostolic tradition the Nicene-Constantinopolitan Creed,
0843 promulgated by the Early Ecumenical Councils, is a pre-eminent
0844 expression of the apostolic faith. Although its language, like that of all
0845 texts, is conditioned by time and context, it has been the Creed most
0846 widely used by Christians throughout the centuries and remains 50 today
0847 throughout the world. The fact that some churches do not explicitly use
0848 this Creed liturgically or catechetically need not be interpreted as a sign
0849 of their departure from the apostolic faith. Nevertheless the existence of
0850 such differences suggests that churches need to be attentive to the
0851 tolerable limits to diversity in confessing one faith.

0852 73. The faith of the Church has to be lived out in active response to
0853 the challenges of every age and place. It speaks to personal and social
0854 situations, including situations of injustice, of violation of human dignity
0855 and of the degradation of creation. For example, when Christians confess
0856 that God is creator of all, they recognise the [20] goodness of creation
0857 and commit themselves to care for the well-being of humanity and for all
0858 that God has made. When Christians confess Christ crucified and risen,
0859 they commit themselves to witness to the paschal mystery in word and
0860 deed. When Christians confess the Holy Spirit as Lord and Giver of Life,
0861 they know themselves to be already citizens of heaven and they commit
0862 themselves to discern the Spirit's gift in their lives. When Christians
0863 confess the one, holy, catholic and apostolic Church, they commit
0864 themselves to manifest and promote the realisation of these
0865 attributes. note 16

0866

0867 **B. Baptism**

0868

0869 74. In the Nicene-Constantinopolitan Creed Christians confess "one
0870 baptism for the remission of sins". Through Baptism with water in the
0871 name of the Triune God, Father, Son and Holy Spirit, Christians are united
0872 with Christ, with each other and with the Church of every time and
0873 place. Baptism is thus a basic bond of unity. The recognition of the one
0874 baptism into Christ constitutes an urgent call to the churches to
0875 overcome their divisions and visibly manifest their communion in faith and
0876 through mutual accountability in all aspects of Christian life and witness.

0877 75. Baptism is the celebration of new life through Christ and of
0878 participation in the baptism, life, death and resurrection of Jesus Christ
0879 (cf. Mt 3:13-17; Rom 6:3-5). Baptism involves confession of sin,
0880 conversion of heart, pardoning, cleansing and sanctification. It is the gift
0881 of the Holy Spirit, incorporation into the Body of Christ, participation in

0882 the Kingdom of God and the life of the world to come (cf. Eph 2:6).
 0883 Baptism consecrates the believer as a member of “a chosen race, a royal
 0884 priesthood, a holy nation” (1 Peter 2:9).
 0885 76. “Baptism is related not only to momentary experience, but to life-
 0886 long growth into Christ”. note 17 Nourished by the worship, witness and
 0887 teaching of the Church, the believer grows in his or her relationship with
 0888 Christ, and with other members of the body of Christ. In this process the
 0889 faith of the believer – whether he or she was baptised as an infant, or
 0890 upon personal profession of faith – is nourished by, and tested against,
 0891 the faith of the Church. note 18
 0892 77. All human beings have in common their creation at God’s hand, and
 0893 God’s providential care for them; and they share in social, economic and
 0894 cultural institutions which preserve human life. As people are baptised
 0895 they are clothed in Christ (cf. Gal 3:27), they enter into the koinonia of
 0896 Christ’s Body (cf. 1 Cor 12:13), they receive the Holy Spirit which is the
 0897 privilege of God’s adopted children (cf. Rom 8:15f), and so they enjoy, in
 0898 anticipation, that participation in the divine nature which God promises
 0899 and wills for humankind (cf. 2 Pet 1:4). In the present, the solidarity of
 0900 Christians with the joys and sorrows of their neighbours, and their
 0901 engagement in the struggle for the dignity of all who suffer, for the
 0902 excluded and the poor, belongs to their baptismal vocation. It is the way
 0903 they are brought face to face with Christ in his identification with the
 0904 victimised and outcast.
 0905
 0906 [21]
 0907
 0908 **C. Eucharist**
 0909
 0910 78. Communion established in baptism is focused and brought to
 0911 expression in the Eucharist. There is a dynamic connection between
 0912 baptism and Eucharist. Baptismal faith is re-affirmed and grace given for
 0913 the faithful living out of the Christian calling.
 0914 79. The Lord’s Supper is the celebration where, gathered around his
 0915 table, Christians receive the body and blood of Christ. It is a proclamation
 0916 of the Gospel, a glorification of the Father for everything accomplished in
 0917 creation, redemption and sanctification (doxologia); a memorial of the
 0918 death and resurrection of Christ Jesus and what was accomplished once
 0919 for all on the Cross (anamnesis); an invocation of the Holy Spirit
 0920 (epiclesis); an intercession; the communion of the faithful and an
 0921 anticipation and foretaste of the kingdom to come.
 0922 80. In 1 Corinthians 10 and 11, Paul highlights the connection between
 0923 the Lord’s Supper and the nature of the Church. “The cup of blessing
 0924 that we bless, is it not a sharing in the blood of Christ? The bread that
 0925 we break, is it not a sharing in the body of Christ? Because there is one
 0926 bread, we who are many are one body, for we all partake of the one
 0927 bread” (1 Cor 10:16-17). He also draws attention to the moral
 0928 implications of the celebration: “Examine yourselves, and only then eat of

0929 the bread and drink of the cup”(1 Cor 11:28).

0930 81. Just as the confession of faith and baptism are inseparable from a
0931 life of service and witness, 50 too the Mass demands reconciliation and
0932 sharing among all those regarded as brothers and sisters in the one family
0933 of God and is a constant challenge in the search for appropriate
0934 relationships in social, economic and political life (cf. Mt 5:23ff;
0935 1 Cor 10:14; 1 Cor 11:20-22). Because the Lord’s Supper is the
0936 Sacrament which builds up community, all kinds of injustice, racism,
0937 estrangement, and lack of freedom are radically challenged when we
0938 share in the body [22] and blood of Christ. Through Holy Communion
0939 the all-renewing grace of God penetrates the human personality and
0940 restores human dignity. The Eucharist, therefore, obliges us also to
0941 participate actively in the ongoing restoration of the world’s situation and
0942 the human condition. God’s judgement demands that our behaviour be
0943 consistent with the reconciling presence of God in human history.

0944

0945 **D. Ministry of All the Faithful**

0946

0947 82. The Church is called at all times and in all places to serve God after
0948 the example of the Lord who came to serve rather than to be served.
0949 The idea of service is central to any biblical understanding of ministry.
0950 83. Every Christian receives gifts of the Holy Spirit for the upbuilding of
0951 the Church, and for his or her part in the mission of Christ. These gifts
0952 are given for the common good (cf. 1 Cor 12:7), and place obligations of
0953 responsibility and mutual accountability on every individual and [23] local
0954 community, and indeed on the Church as a whole at every level of its
0955 life. Strengthened by the Spirit, Christians are called to live out their
0956 discipleship in a variety of forms of service. The teaching of the faith and
0957 of its moral implications is entrusted in a special way to parents, although
0958 all the faithful are called upon to witness to the Gospel in word and
0959 deed. Catechists and theologians provide an invaluable service in handing
0960 on and deepening our understanding of the faith. The following of
0961 Christ, who came to bring good news to the poor and healing to the
0962 sick (cf. Luke 4: 18-19), provides a powerful and specifically Christian
0963 motivation for believers to engage in other forms of service: education
0964 and health care, charitable assistance to the poor and the promotion of
0965 justice, peace and the protection of the environment.

0966 84. Through their participation in Christ, the unique priest of the new
0967 covenant (cf. Heb 9:11), Christians are constituted a royal priesthood
0968 called to offer spiritual sacrifices (cf. 1 Pet 2). and indeed their very
0969 selves as a living sacrifice (cf. Rom 12:1) after the example of Jesus
0970 himself. This calling underlies the Church’s potentially costly witness to
0971 justice and the duty of intercession.

0972 85. In this way every Christian, on the basis of the one baptism into
0973 Christ, should seek to serve the world by proclaiming good news to the
0974 poor, “release to the captives and recovery of sight to the blind” and
0975 setting at liberty those who are oppressed. In short, this is an obligation

0976 resting equally on all “to proclaim the year of the Lord’s favour” in all the
0977 varied situations of need in the world throughout the ages (Lk 4:18-19).

0978

0979 **E. Ministry of the Ordained**

0980

0981 86. In calling and sending the Twelve and his other apostles, Jesus laid
0982 foundations for the ongoing proclamation of the Kingdom and the
0983 service of the community of his disciples. Faithful to his example, from
0984 the earliest times there were those chosen by the community under the
0985 guidance of the Spirit, and given specific authority and responsibility.
0986 Ordained ministers serve in the building up of the community, in
0987 equipping the saints, and in strengthening the Church’s witness in the
0988 world (cf. Eph 4:12-13). They may not dispense with the ongoing
0989 support and the encouragement of the community – for whom they are
0990 chosen, and for whom they are empowered by the Holy Spirit to act as
0991 representative persons. Ordained ministers have a special responsibility
0992 for the ministry of Word and Sacrament. They have a ministry of pastoral
0993 care, teaching and leadership in mission. In all of those ways they
0994 strengthen the communion in faith, life and witness of the whole people
0995 of God.

0996 87. There is no single pattern of conferring ministry in the New
0997 Testament. The Spirit has at different times led the Church to adapt its
0998 ministries to contextual needs; various forms of the ordained ministry
0999 have been blessed with gifts of the Spirit. The threefold ministry of
1000 bishop, presbyter and deacon had become by the third century the
1001 generally accepted pattern. It is still retained by many churches today,
1002 though subsequently it underwent considerable changes in its practical
1003 exercise and is still changing in most churches today. Other churches
1004 have developed different patterns of ministry.

1005 88. The chief responsibility of the ordained ministry is to assemble and
1006 build up the Body of Christ by proclaiming and teaching the Word of
1007 God, by celebrating baptism and the Eucharist and by guiding the life of
1008 the community in its worship, its mission and its service. Essential to its
1009 testimony are not merely its words, but the love of its members for one
1010 another, the quality of their service to those in need, a just and
1011 disciplined life and a fair exercise of power and authority.

1012 89. In the course of history, the Church has developed several means
1013 for maintaining its apostolicity through time, in different circumstances
1014 and cultural [24] contexts: the scriptural canon, dogma, liturgical order,
1015 structures wider than the level of local communities. The ministry of the
1016 ordained is to serve in a specific way the apostolic continuity of the
1017 Church as a whole. In this context, succession in ministry is a means of
1018 serving the apostolic continuity of the Church. This is focused in the act
1019 of ordination when the Church as a whole, through its ordained
1020 ministers, takes part in the act of ordaining those chosen for the ministry
1021 of Word and Sacrament.

1022

1023 **F. Oversight: Personal, Communal, Collegial**

1024

1025 90. The Church, as the body of Christ and the eschatological people of
1026 God, is built up by the Holy Spirit through a diversity of gifts or ministries.
1027 This diversity calls for a ministry of co-ordination so that these gifts may
1028 enrich the whole Church, its unity and mission. The faithful exercise of
1029 the ministry of episkopé under the Gospel is a requirement of
1030 fundamental importance for the Church's life and mission. The
1031 responsibility of those called to exercise oversight cannot be fulfilled
1032 without the collaboration, support and assent of the whole community.
1033 At the same time, the effective and faithful life of the community is
1034 served by a ministry of leadership set apart to guide its mission, teaching
1035 and common life.

1036 91. In the course of the first centuries, communion between local
1037 congregations – which had been maintained by a series of informal links
1038 such as visits, letters and collections – became more and more expressed
1039 in institutional forms. The purpose was to hold the local congregations in
1040 communion, to safeguard and hand on apostolic truth, to give mutual
1041 support and to lead in witnessing to the Gospel. All these functions are
1042 summed up in the term episkopé.

1043 92. The specific development of structures of episkopé varied in
1044 different regions of the Church: this was true of both the collegial
1045 expression of episkopé in synods, and its personal embodiment in the
1046 individual bishops. The crystallisation of most of the episcopal functions in
1047 the hands of one individual (episkopos) came later in some places than in
1048 others. What is evident in every case is that episkopé and episcopacy are
1049 in the service of maintaining continuity in apostolic truth and unity of life.

1050 93. In the 16th century, oversight came to be exercised in a variety of
1051 ways in the churches which took their identity through the continental
1052 Reformation. These Reformers, seeking to return to the apostolicity of
1053 the Church which they considered to have been corrupted, saw
1054 themselves faced with the alternative of either staying within the
1055 inherited church structures or remaining faithful to the apostolicity of the
1056 [25] Church, and thus accepted a break with the overall structure of the
1057 Church, including the ministry of universal primacy. Nevertheless, they
1058 continued to see the need for a ministry of episkopé, which the
1059 churches which went through the Reformation ordered in different
1060 ways. Some exercised episkopé in synodal forms. Others kept or
1061 developed ministries of personal episkopé, including, for some, the sign
1062 of historic episcopal succession.

1063 94. Through the commissioned functions of the ordained ministry,
1064 Word, Sacrament and discipline, God not only furthers the
1065 announcement of his Kingdom but also discloses its fulfilment. This
1066 underlies that aspect of ministry known as episkopé, which means both
1067 oversight and visitation. Like every other aspect of ministry, episkopé
1068 both belongs to the whole church and is entrusted as a particular charge
1069 on specific persons. For this reason it is frequently stressed that, at every

1070 level of the Church's life, the ministry must be exercised in personal,
1071 communal and collegial ways. It should be remembered that "personal",
1072 "communal" and "collegial" refer not only to particular structures and
1073 processes, but also describe the informal reality of the bonds of koinonia,
1074 the mutual belonging and accountability within the ongoing common life
1075 of the Church.

1076

1077 (I) PERSONAL

1078

1079 95. Through the discernment of the community and under the
1080 guidance of the Holy Spirit, God calls out persons for the exercise of the
1081 ministry of oversight. Episkopé is not to be understood as a function only
1082 of these ministers who are in many churches designated bishops.
1083 Oversight is always to be exercised within and in relation to the whole
1084 Church. The Spirit who empowers those who are entrusted with
1085 oversight is the same Spirit who animates the life of all believers. On
1086 account of this, those who exercise oversight are inseparably bound to
1087 all believers. Those who exercise oversight have a special duty to care
1088 for, and recall the community to, the unity, holiness, catholicity and
1089 apostolicity of the Church. In discerning vocations and in ordaining others
1090 to share in the ministry of Word and Sacrament, they care for the
1091 continuity of the life of the Church. An important dimension of their
1092 oversight is care for the unity of the community, a unity which involves
1093 not only the mutual love of the [26] members, but also their common
1094 confession of the apostolic faith, their nourishment by the Word and
1095 their life of common service in the world.

1096

1097 (II) COMMUNAL

1098

1099 96. One of the functions of episkopé is to care for the participation of
1100 the whole community in what makes for its common life and the
1101 discernment of the mind of the faithful. The communal life of the Church
1102 is grounded in the Sacrament of baptism. All the baptised share a
1103 responsibility for the apostolic faith and witness of the whole Church.
1104 The communal dimension of the Church's life refers to the involvement
1105 of the whole body of the faithful in common consultation, sometimes
1106 through representation and constitutional structures, over the well-being
1107 of the Church and their common involvement in the service of God's
1108 mission in the world. Communal life sustains all the baptised in a web of
1109 belonging, of mutual accountability and support. It implies unity in
1110 diversity and is expressed in one heart and one mind (cf. Phil 2:1-2). It is
1111 the way in which Christians are held in unity and travel together as the
1112 one Church, and the one Church is manifested in the life of each local
1113 church.

1114

1115 (III) COLLEGIAL

1116

1117 97. Enabling the Church to live in conformity to the mission of Christ is
1118 a continuous process involving the whole community, but within that
1119 the gathering of those with oversight has a special role. Collegiality refers
1120 to the corporate, representative exercise in the areas of leadership,
1121 consultation, discernment, and decision-making. Collegiality entails the
1122 personal and relational nature of leadership and authority. Collegiality is at
1123 work wherever those entrusted with oversight gather, discern, speak
1124 and act as one on behalf of the whole Church. This implies leading the
1125 Church by means of the wisdom gained by corporate prayer, study and
1126 reflection, drawing on Scripture, tradition and reason – the wisdom and
1127 experience of all church communities throughout the ages. Sustaining
1128 collegiality involves preventing premature closure of debate, ensuring
1129 that different voices are heard, listening to expert opinion and drawing
1130 on appropriate sources of scholarship. Collegial oversight should help the
1131 Church to live in communion while the mind of Christ is being discerned.
1132 It makes room for those of different opinions, guarding and preaching
1133 unity, even calling for restraint while giving spiritual and moral leadership.
1134 Speaking collegially can mean reflecting back to the community the
1135 legitimate diversity that exists within the life of the Church.
1136 98. Because of the separation of the churches, there has been
1137 relatively little collegial exercise of oversight or witness within society on
1138 the part of the ministers of our divided communities. The ecumenical
1139 movement can serve as a stimulus and invitation to church leaders to
1140 explore the possibility of working together in appropriate ways on behalf
1141 of their own communities and as an expression of their care for all the
1142 churches (cf. 2 Cor 11:28), and in common witness before society.

1143

1144 **G. Conciliarity and Primacy**

1145

1146 99. Ministry and oversight, as treated in the previous two sections, are
1147 exercised locally and regionally. In addition, ecumenical dialogue has led
1148 the churches to ask whether and, if so, how they may function within
1149 the church as a communion existing throughout the whole world.
1150 Conciliarity and primacy concern the exercise of ministry at every level
1151 including this wider context. Conciliarity is an essential feature of the life
1152 of the Church, grounded in the common [27] baptism of its members
1153 (cf. 1 Pet 2:9-10; Eph 4:11-16). Under the guidance of the Holy Spirit,
1154 the whole Church, whether dispersed or gathered together, is conciliar.
1155 Thus conciliarity characterises all levels of the life of the Church. It is
1156 already present in the relations which exist among the members of the
1157 smallest local communities; according to Gal 3:28, “you are all one in
1158 Christ Jesus”, excluding divisions, domination, submission and all negative
1159 forms of discrimination. In the local Eucharistic community, conciliarity is
1160 the profound unity in love and truth between the members among
1161 themselves and with their presiding minister. This conciliar dimension is
1162 also expressed at wider instances of Christian communion, some more
1163 regional and some even seeking to draw in the participation of the

1164 whole Christian community. The interconnectedness of the life of the
 1165 Church is expressed between Christian communities at different
 1166 geographic levels, the “all in each place” linked to the “all in every place”.
 1167 100. In crucial situations synods came and come together to discern
 1168 the apostolic truth over against particular threats and dangers to the life
 1169 of the Church, trusting in the guidance of the Holy Spirit, whom Jesus
 1170 promised to send after his return to the Father (cf. Jn 16:7.12-14; Acts
 1171 15:28). When synods drew together the leaders of the world Christian
 1172 community, they were called “ecumenical”, provided that their decrees
 1173 were received by the whole Church. Their reception by the entire
 1174 Church is an acknowledgement of the important service they have
 1175 laid in fostering and maintaining universal communion.
 1176 101. Wherever people, communities or churches come together to
 1177 take counsel and make important decisions, there is need for someone
 1178 to summon and preside over the gathering for the sake of good order
 1179 and to help the process of promoting, discerning and articulating
 1180 consensus. Those who preside are always to be at the service of those
 1181 among whom they preside for the edification of the Church of God, in
 1182 love and truth. It is the duty of the president to respect the integrity of
 1183 local churches, to give voice to the voiceless and to uphold unity in
 1184 diversity.
 1185 102. The word primacy was used by the Early Ecumenical Councils to
 1186 refer to the ancient practice whereby the bishops of Alexandria, Rome
 1187 and Antioch, and later Jerusalem and Constantinople, exercised a
 1188 personal ministry of oversight over an area much wider than that of their
 1189 individual ecclesiastical provinces. This suggests that primacy concerns
 1190 the personal exercise of the ministry of oversight but also, since this
 1191 exercise was affirmed by the councils, that such oversight is not opposed
 1192 to conciliarity, which expresses more the communal and collegial service
 1193 to unity. Historically, forms of primacy have existed at various levels,
 1194 some wider, such as those of the patriarchates, and some more
 1195 restricted. According to canon 34 of the Apostolic Canons, the first
 1196 among the bishops would only make a decision in agreement with the
 1197 other bishops and the latter would make no important decision without
 1198 the agreement of the first.
 1199 103. Even in the early centuries, primacy in the service of mission and
 1200 unity became complicated by questions of jurisdiction and even
 1201 competitiveness between patriarchates. The issues became more
 1202 polarised as the papacy developed and further claims were made for the
 1203 direct, immediate and universal jurisdiction of the Bishop of Rome over
 1204 the whole Church. In recent years, however, both ecumenical
 1205 rapprochement and globalisation have created a new climate in which a
 1206 universal primacy can be seen as a gift rather than a threat to other
 1207 churches and the distinctive features of their witness.
 1208 104. Partly because of the progress already recorded in bilateral and
 1209 multilateral dialogues, the Fifth World Conference on Faith and Order
 1210 raised the question “of a universal ministry of Christian unity”. In his

1211 Encyclical *Ut Unum Sint* note 20 Pope John [28] Paul II quoted this text
1212 and invited church leaders and their theologians to “enter into patient
1213 and fraternal dialogue” concerning this ministry. This has led to an
1214 increasingly open debate. In subsequent discussion, despite continuing
1215 areas of disagreement, there seems to be an increasing openness to
1216 discuss a universal ministry in support of mission and unity of the church
1217 and agreement that any such personal ministry would need to be
1218 exercised in communal and collegial ways. Given the ecumenical
1219 sensitivity of this issue it is important to distinguish between the essence
1220 of the primacy and any particular ways in which it has been or is currently
1221 exercised. note 21

1222

1223 **H. Authority**

1224

1225 105. Jesus’ ministry was characterised with authority and healing which
1226 placed itself at the service of human beings. This authority was self-
1227 emptying with “power to lay down” his life (in 10:17-18). The
1228 vindication of this authority is eschatological (cf. 1 Cor. 15:28).
1229 106. Authority is relational and interdependent. The ecclesiological
1230 theme of reception highlights the relation between authority and
1231 communion (cf. in 1:1-12). Christ’s own exercise of authority is shown in
1232 his washing of his disciples’ feet (cf. in 13:1-17). Mt 28:18-20 witnesses
1233 that Jesus gave his disciples the mandate to teach throughout the
1234 whole world and to relate their mission to the celebration of Christian
1235 initiation in baptism as well as to the faith in the Holy Trinity. In the
1236 opening scene of Acts Jesus states that the power of the Holy Spirit will
1237 come upon the disciples and will give them authority to witness to the
1238 end of the world (Acts 1:7-8): “no one can say ‘Jesus is Lord’ except by
1239 the Holy Spirit” (1 Cor 12:3).

1240 107. All authority in the church comes from God and is marked by
1241 God’s holiness. This authority is effective when holiness shines from the
1242 lives of Christians and the ordered Christian community, faithful to the
1243 divine teachings. All the sources of authority recognised in varying
1244 degrees by the churches such as Scripture, tradition, worship, synods,
1245 also reflect the holiness of the Triune God.

1246 108. One example of the communal aspect of authority in the church is
1247 the act of ordination. In ordination both the action of ordaining minister
1248 and the assent of the faithful are necessary elements.

1249

1250 [29]

1251

1252 **IV. In and for the World**

1253

1254 109. The reason for the mission of Jesus has been succinctly expressed
1255 in the words: “God so loved the world that he gave his only Son” (in
1256 3:16). Thus the first and foremost attitude of God toward the world is
1257 love to every woman, man and child who has ever been born into

1258 human history. note 22 The Kingdom of God, which Jesus preached in
 1259 parables and inaugurated by his mighty deeds, especially by the paschal
 1260 mystery of his death and resurrection, is the final destiny of the whole
 1261 universe. One of the convictions which governs our reflections in this
 1262 text is that the Church was intended by God, not for its own sake, but
 1263 as an instrument, in God's hands, for the transformation of the world.
 1264 Thus service (diakonia) belongs to the very being of the Church. note 23
 1265 110. One of the greatest services Christians offer to the world is the
 1266 proclamation of the Gospel to every creature (cf. Mk.16:15).
 1267 Evangelization is thus the foremost task of the church in obedience to
 1268 the command of Jesus (Mt. 28:18-20). There is no contradiction
 1269 between evangelisation and respect for the values present in other
 1270 faiths.
 1271 111. The Church is the community of people called by God who,
 1272 through the Holy Spirit, are united with Jesus Christ and sent as disciples
 1273 to bear witness to God's reconciliation, healing and transformation of
 1274 creation. Discipleship is based on the life and teaching of Jesus of
 1275 Nazareth testified to in Scripture. Christians are called to respond to the
 1276 living Word of God by obeying God rather than "any human truth" (Acts
 1277 5:29), by repenting of sinful actions, by forgiving others, and by living
 1278 sacrificial lives of service. The source of their passion for the
 1279 transformation of the world lies in their communion with God in Jesus
 1280 Christ. They believe that God, who is absolute love, mercy and justice, is
 1281 working through them by the Holy Spirit.
 1282 112. In the world which "God so loved" (John 3:16), Christians
 1283 encounter not only situations of harmony and prosperity, of progress and
 1284 hope; but also problems and tragedies – sometimes of almost
 1285 unspeakable magnitude – which demand from them a response as
 1286 disciples of the One who healed the blind, the lame and the leper, who
 1287 welcomed the poor and the outcast, and who challenged authorities
 1288 who showed little regard for human dignity or the will of God. Precisely
 1289 because of their faith, Christian communities may not stand idly by in the
 1290 face of major calamities affecting human health, such as famine and
 1291 starvation, natural disasters and the HIV/AIDS pandemic. Faith impels
 1292 them to work for a more just social order, in which the goods of this
 1293 earth, destined for the use of all, may be more justly shared, the
 1294 suffering of the poor may be eased and absolute destitution may one
 1295 may be eliminated. As followers of the One whom every Christmas they
 1296 celebrate as the "Prince of Peace", Christians must advocate peace,
 1297 especially by seeking to overcome the causes of war (principal among
 1298 which are economic injustice, racism, ethnic and religious hatred,
 1299 nationalism, and the use of violence to resolve differences and
 1300 oppression). Jesus said that He came so that human beings may have life
 1301 in abundance (cf. Jn 10:10); his followers must defend human life and
 1302 dignity. Each context will provide its own clues to discern what is the
 1303 appropriate Christian outreach in any particular circumstance. Even now,
 1304 divided Christian communities can and sometimes have carried out this

1305 discernment together and have acted together to bring relief to
 1306 suffering human beings and to help create a society more in keeping
 1307 with their dignity and with the will of their loving Father in heaven.
 1308 [30] 113. The Christian community always lives within the sphere of
 1309 divine forgiveness and grace. This grace calls forth and shapes the moral
 1310 life of believers. Discipleship demands moral commitment. Members of
 1311 the Church rely on God's forgiveness and renewing grace in all moments
 1312 of their lives, both in faithfulness and infidelity, either in virtue or in sin.
 1313 The Church does not rest on moral achievement but on justification by
 1314 grace through faith. It is of no little importance for the unity of the
 1315 Church that the two communities whose separation marked the
 1316 beginning of the Reformation have in recent years achieved consensus
 1317 about the central aspects of the doctrine of justification by faith, the
 1318 major doctrine at issue in their division. note 24 It is on the basis of faith and
 1319 grace that moral engagement and common action are possible and can
 1320 even be affirmed as intrinsic to the life and being of the Church.
 1321 114. The ethics of Christians as disciples relate both to the Church and
 1322 to the world. note 25 They are rooted in God, the creator and revealer,
 1323 and take shape as the community seeks to understand God's will within
 1324 the various circumstances of time and place. The Church does not stand
 1325 in isolation from the moral struggles of humankind as a whole. Christians
 1326 both can and should join together with the adherents of other religions,
 1327 as well as with all persons of good will, in order to promote not only
 1328 those personal moral choices which they believe essential to the
 1329 authentic realization of the human person, but also the social goods of
 1330 justice, peace and the protection of the environment. Thus Christian
 1331 discipleship requires believers to give serious consideration to the
 1332 complex ethical questions that touch their personal lives and the public
 1333 domain of social policy, and to translate their reflections into action. A
 1334 Church that would want to be invisible would no longer be a church of
 1335 disciples.
 1336 115. Not only must Christians seek to promote the values of the
 1337 Kingdom of God by working together with adherents of other religions
 1338 and even with those of no religious belief, but it is also incumbent upon
 1339 them to witness to the Kingdom in the realms of politics and economics.
 1340 In particular, despite dangers and distortions the relation between
 1341 Church and State has been, over the centuries, an arena for Christian
 1342 advocacy for the transformation of society along the lines which Jesus
 1343 sketched out in the Gospel. Many historical, cultural and demographic
 1344 factors condition the relation between Church and State, or between
 1345 Church and society. note 26 One expression of the diversity or catholicity
 1346 of the Church is the variety of models that these relations to societal
 1347 structures can take. In each case, the explicit call of Jesus that his
 1348 disciples be "salt of the earth" and "light of the world" (cf. Mt 5:13-16),
 1349 and that they preach the Kingdom (the role of which in society is
 1350 comparable to that of leaven which makes the whole dough rise (cf. Mt
 1351 13:33)), invites Christians to collaborate with political and economic

1352 authorities to promote the values of God's Kingdom, and to oppose
1353 policies and initiatives which contradict them. In this way Christians may
1354 stand in the tradition of the prophets who proclaimed God's judgement
1355 on all injustice.

1356 116. There are occasions when ethical issues challenge the integrity of
1357 the Christian community itself and make it necessary to take a common
1358 stance to preserve its authenticity and credibility. Koinonia in relation to
1359 ethics and morals means that it is in the Church that, along with the
1360 confession of the faith and the celebration of the Sacraments (and as an
1361 inseparable part of these), the Gospel tradition is probed constantly for
1362 moral inspiration and insight. Situations where Christians or churches do
1363 not agree on an ethical position demand that dialogue continue in an
1364 effort to discover whether such differences can ultimately be overcome –
1365 and, if not, whether they are truly church-dividing.

1366 [31] 117. Christians and their communities are called to be accountable
1367 to each other with respect to their ethical reflections and decisions. This
1368 interconnectedness is manifested in their commitment to the reciprocal
1369 partnership of giving and receiving (cf. Phil 4:15). As churches engage in
1370 mutual questioning and affirmation, they give expression to what they
1371 share in Christ. Christians engage together in service to the world,
1372 glorifying and praising God and seeking that full koinonia, where the life
1373 which God desires for all people and the whole creation will find
1374 fulfilment.

1375 118. "God did not send the Son into the world to condemn the world,
1376 but in order that the world might be saved through him" (in 3:17). The
1377 New Testament ends with the vision of a new heavens and a new
1378 earth, transformed by the grace of God (cf. Rev 21:1-22:5). This new
1379 world is promised for the end of history, but even now the Church, on a
1380 pilgrimage of faith and hope marching through time, calls out in worship
1381 "Come, Lord Jesus" (Rev 22:20). Christ loves the Church as the
1382 bridegroom loves his bride (cf. Eph 5:25) and, until the wedding feast of
1383 the lamb in the Kingdom of heaven (cf. Rev 19:7), shares with it his
1384 mission of bringing light and healing to human beings until he comes
1385 again in glory.

1386

1387 [32]

1388

1389 **Conclusion**

1390

1391 119. In recent years the ecumenical movement has produced many
1392 agreed statements recording converging understandings about the faith
1393 and order of the Church. Among the most well known of these is
1394 Baptism, Eucharist and Ministry. Such converging understandings have
1395 challenged some churches to accept into their life the implications of
1396 their common affirmations. Significant proposals for steps towards
1397 greater expressions of visible unity have been enacted, or are awaiting
1398 decision, by the churches in virtually every part of the world. This

1399 ecumenical fact deserves affirmation.

1400 120. Progress has shown itself concretely in the ways by which
1401 churches, according to various criteria and to varying degrees, have
1402 engaged in processes of reception and thus have advanced towards
1403 mutual recognition – or at least towards the recognition of Christian faith
1404 and life beyond their preconceived boundaries, as they formally
1405 understand them to be. Some have reached a stage of mutual
1406 recognition.

1407 121. However, this convergence has not been received everywhere.
1408 There has been a significant retrenchment in some areas, expressed in a
1409 re-confessionalism or an anti-ecumenical spirit. There are also examples of
1410 non-reception which are either the result of deeply held theological
1411 convictions, or of the shortcomings of the ecumenical work itself. All the
1412 churches, at all levels of their life, are called upon to engage in the task
1413 of articulating together a common understanding of Christian identity:
1414 the dynamic and pilgrim character of the people of God, constantly called
1415 to repentance and renewal.

1416 122. Ultimately the reception of the results of theological convergence
1417 will lead us to what the Canberra Statement called for: “The goal of the
1418 search for full communion is realised when all the churches are able to
1419 recognise in one another the one, holy, catholic and apostolic church in
1420 its fullness” and express this in a reconciled common life.

1421 123. Building on the convergence of earlier work, this present
1422 document is an attempt to express what the churches might now claim
1423 together about the nature and mission of the Church; and, within that
1424 perspective, to state the remaining areas of difficulty and disagreement.
1425 If the churches were able to agree together to a convergence
1426 statement on the Church, this would further significantly the process of
1427 mutual recognition on the way to reconciliation and visible unity.

1428

1429 *notes*

1430

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1439 3 Towards a Common Understanding and Vision of the World Council of

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1442 4 Faith and Order Paper no. 111, Geneva, WCC, 1982.

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1444 5 Faith and Order Paper no. 153, new rev version, 4th printing, Geneva,

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1447 6 Faith and Order Paper no. 151, 2nd rev printing, Geneva, WCC, 1990.
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1449 7 Faith and Order Paper no. 181, Geneva, WCC, 1998.
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1451 8 Cf. “Towards a Common Understanding of the Church: Reformed
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1456 2000, p.802.
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1458 9 Confessing the One Faith, §240.
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1460 10 Cf. Report of Section II: “Multiplicity of Expression of the One Faith”,
1461 §13-22, in On the Way to Fuller Koinonia: Official Report of the Fifth
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1464 240-242.
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1466 11 Cf. §12 of the present study document.
1467
1468 12 Cf. A Treasure in Earthen Vessels: An Instrument for an Ecumenical
1469 Reflection on Hermeneutics, Faith and Order Paper no. 182, Geneva,
1470 WCC, 1998, §49ff., and the draft text from the Faith and Order study
1471 on Ethnic Identity, National Identity and the Search for the Unity of the
1472 Church: “Participation in God’s Mission of Reconciliation: An Invitation to
1473 the Churches”, FO/2005:11, June 2005, Section II. (To be published in
1474 revised form as a Faith and Order Paper).
1475
1476 13 A Treasure in Earthen Vessels, §38.
1477
1478 14 See Confessing the One Faith.
1479
1480 15 A Treasure in Earthen Vessels, Section B, 1. (38-42).
1481
1482 16 Cf. §12 of the present study document.
1483
1484 17 “Baptism” section, in Baptism, Eucharist and Ministry, §9.
1485
1486 18 Cf. the text-in-process from the Faith and Order study on Baptism:
1487 “One Baptism: Towards Mutual Recognition”, FO/2005:06, June 2005,
1488 § 35.
1489
1490 19 It is hoped that the Faith and Order study on Baptism presently
1491 underway will help to resolve these outstanding problems. Cf. the text

1492 in-process from the Faith and Order study on Baptism: "One Baptism:
 1493 Towards Mutual Recognition", FO/2005:06, June 2005.
 1494
 1495 20 John Paul II, *Ut Unum Sint*: Encyclical Letter of the Holy Father John
 1496 Paul II on Commitment to Ecumenism, London, Catholic Truth Society,
 1497 1995, §96.
 1498
 1499 21 Any "universal ministry of Christian unity" needs to be exercised in a
 1500 communal and collegial way, resembling Faith and Order's perspective on
 1501 ministry as expressed in Baptism, Eucharist and Ministry, "Ministry"
 1502 Section, §26.
 1503
 1504 22 Cf. the study document from the Faith and Order study on
 1505 theological anthropology: "Ecumenical Perspectives on Theological
 1506 Anthropology", Faith and Order Paper no. 199, Geneva, WCC, 2005,
 1507 Section II.
 1508
 1509 23 Cf. Church and World, *passim*.
 1510
 1511 24 See Joint Declaration on the Doctrine of Justification, The Lutheran
 1512 World Federation and the Roman Catholic Church, English language
 1513 edition, Grand Rapids, Michigan and Cambridge, U.K., William B.
 1514 Eerdmans, 2000; available online at
 1515
 1516 25 Cf. the text-in-process from the Faith and Order study on Baptism:
 1517 "One Baptism: Towards Mutual Recognition", §58, §77.
 1518
 1519 26 Cf. the draft text from the Faith and Order study on Ethnic Identity,
 1520 National Identity and the Search for the Unity of the Church:
 1521 "Participation in God's Mission of Reconciliation: An Invitation to the
 1522 Churches", Section IV, A.

SAMENVATTING

Titel: De kerk in relatie tot de wereld. Een conceptuele analyse van de relatie tussen kerk en wereld en een studie naar de performatieve taal en discursieve strategieën in drie documenten van de commissie voor Geloof en Kerkorde van de Wereldraad van Kerken.

Inleidend

Wie studie wil maken van documenten van Faith and Order wordt geconfronteerd met een grote hoeveelheid teksten, groen en rijp, die de verhouding tussen kerk en wereld, hetzij expliciet dan wel facetmatig, aan de orde stellen. Geschriften van Faith and Order hebben als doel de eenheid van de kerken te bevorderen en zaken die de kerken gescheiden houden onderwerp van gesprek te maken. Echter, de taal van Faith and Order is ambigue en lijkt te zijn opgebouwd uit diverse stijlen. Wij waren geïnteresseerd in de performatieve strekking van de documenten en in het discours dat in de teksten wordt gehanteerd. Bovendien wilden we de teksten verstaan op conceptueel niveau. Bestaande studies op het terrein van de oecumenica geven naar ons idee in onvoldoende mate rekenschap van de vooronderstellingen die zij hanteren, noch verantwoorden zij de methoden en technieken die ze toepassen. Bovendien hebben ze meestal een sterk historische interesse. Wij stelden ons nadrukkelijk tot taak een expliciet, transparant en adequaat onderzoeksontwerp te ontwikkelen, en wilden de documenten inductief en tekstimmanent analyseren.

Overzicht van hermeneutische paradigma's

In *hoofdstuk 1* zetten wij uiteen hoe onze vraagstelling zich heeft ontwikkeld en welke onderzoeksopzet we hebben gehanteerd. We leggen er tevens de stadia uit die we bij ons onderzoek hebben doorlopen. Onze primaire interesse betrof de relatie tussen kerk en wereld in studies van Faith and Order. Aangezien documenten van Faith and Order consensus teksten zijn waaraan door meerdere auteurs en in diverse rondes is gewerkt, zijn ze niet eenduidig en buitengewoon complex. Zodoende stonden we voor de keuze van een betrouwbare methode voor de interpretatie van dit type teksten. Allereerst moesten we kiezen binnen welk hermeneutisch paradigma we wilden werken. Om onze keuze te beargumenteren en om mogelijk minder ingevoerde lezers te informeren over deze kwestie, hebben we diverse epistemologische paradigma's kort beschreven. Wij onderscheidden daarbij allereerst het *positivisme* dat stelt dat waarheid eenduidig is en verkregen wordt door te meten en te rekenen. De *romantische hermeneutiek* daarentegen stelt dat waarheid weliswaar eenduidig is, maar dat bij het achterhalen van de originele bedoeling van de auteur de culturele en historische context verdisconteerd moeten worden. De *fenomenologische hermeneutiek* op haar beurt onderscheidt essentie van fenomenen. Fenomenen zijn de intuïtief ervaren verschijningsvormen van wat gekend wordt. Waarheid is volgens dit paradigma meerduidig en wordt verkregen door onze eigen overtuigingen en vooronderstellingen zolang mogelijk tussen haken te plaatsen. Verder is er de *dialectische hermeneutiek*. Volgens een van haar representanten, Gadamer, is alle kennis subjectief en noodzakelijkerwijs bevooroordeeld. Interpretatie is horizontversmelting van de onderzoeker en de tekst. Ricoeur, die dezelfde stroming vertegenwoordigt, spreekt van de autonomie van een tekst en houdt het interpretatieproces voor eindeloos. Buiten de tekst is er, aldus Ricoeur, geen betekenis. Bete-

kenis ontstaat vóór de tekst. De *kritische hermeneutiek* ziet waarheid als objectief en meent dat de betekenis van een tekst verkregen wordt door deze te ontdoen van verborgen machts-elementen. De *poststructuralistische hermeneutiek* tenslotte beweegt tussen beide laatstgenoemde paradigma's in. Volgens deze theorie moet een tekst altijd bevrijd worden van verborgen ideologische vertekeningen, en in plaats van een objectieve waarheid kent een tekst een existentiële betekenis.

Het inductief kritisch-dialogisch hermeneutisch paradigma

In vrije omgang met de genoemde epistemologische paradigma's hebben wij onze eigen mix gemaakt en deze het *inductief kritisch-dialogisch hermeneutisch paradigma* genoemd. Wij verwachtten van Faith and Order teksten geen eenduidige betekenis, mede gezien de complexe totstandkoming ervan. We hebben ons bij het lezen van de documenten op de plaats van de beoogde lezers gesteld, kerkmensen, en lieten de culturele en historische context van de documenten buiten beschouwing. Met Gadamer onderkennen we de relevantie van ons voorverstaan bij de interpretatie van teksten, en we lazten, congeniaal met Ricoeur, de Faith and Order documenten zoals ze waren, namelijk in hun laatste redactie. We hebben dus afgezien van het achterhalen van de oorspronkelijke bedoeling van de auteurs achter de tekst, achtten dit zelfs onmogelijk.

Kwalitatief onderzoek: bricolage

Uitgaande van het inductief kritisch-dialogisch hermeneutisch paradigma stonden we voor de vraag welke onderzoeksbenadering het beste zou passen bij onze onderzoeksinteresse. Allereerst moesten we kiezen tussen een kwantitatieve en een kwalitatieve aanpak, waarbij overigens de grenzen tussen beide benaderingswijzen niet altijd even helder bleken. Aangezien kwantitatief onderzoek vooral numerieke data betreft en uitgaat van sterk gestructureerde en van tevoren vastgestelde onderzoeksvragen, bleek een kwalitatieve benadering beter te passen bij ons onderzoek naar multi-interpretabele teksten en abstracte concepten. We hebben de arbeid van een kwalitatief onderzoeker 'bricolage' genoemd: zij of hij zet dingen in elkaar en gebruikt daarbij divers gereedschap. De methode van een kwalitatief onderzoeker is zodoende een compositie van uiteenlopende technieken.

Het personele en het conceptuele hermeneutische niveau

Vervolgens deed zich de vraag voor welke technieken we moesten toepassen om de relatie tussen kerk en wereld in documenten van Faith and Order te interpreteren. Aangezien we sterk de indruk hadden dat de documenten op twee niveaus hun werking hebben, kozen we ervoor een onderscheid te maken tussen de hermeneutiek van de tekst zelf en de hermeneutiek van de kerk. Immers, allereerst bewerkt de tekst zijn lezers; met andere woorden: wil de tekst iets van hen. Dit is het eerste, personele, hermeneutische niveau en betreft dus de taal en het discours of het vertoog. Vervolgens zeggen de teksten ook iets over de kerk en in het bijzonder over de relatie van de kerk tot de wereld. Dat is het tweede hermeneutische niveau, namelijk het conceptuele. Daarbij gaat het dus om de vraag hoe de kerk in relatie tot de wereld verstaan dient te worden.

Performatieve en discursieve analyse

Voor onderzoek op deze twee te onderscheiden niveaus stonden ons diverse technieken tot de beschikking waaruit wij een keuze hebben moeten maken. Op het eerste hermeneutische niveau, dat van de taal dus, hebben we twee analyses uitgevoerd, een performatieve en een discursieve. Performatieve analyse richt zich op het handelingskarakter van de taal. Alle taal is performatief, dat wil zeggen dat tegelijk met de taaluiting zich ook een handeling voltrekt. Taal namelijk verandert een situatie. Bijvoorbeeld: 'Hierbij verklaar ik de vergadering voor geopend.' Of: 'Ik beloof dat voor je te doen.' In het eerste geval initieert de spreker een situatie, en in het tweede verbindt de spreker zich aan iets in de toekomst. Beide taaluitingen hebben de werkelijkheid veranderd: een vergadering is begonnen en een commitment is aangegaan. We hebben, gebruikmakend van theorieën van J.L. Austin en J.R. Searle, negen performatieve stijlen of genres in de door ons onderzochte documenten kunnen onderscheiden, en deze weten toe te kennen aan tekstfragmenten. Het gaat om de volgende genres: 'waarschuwing', 'appel', 'troost', 'belijdenis', 'uitleg', 'dankbaarheid', 'verdriet', 'aanbeveling' en 'berouw'. De tweede analyse op het niveau van de taal betrof de discursieve strategieën die in de documenten gehanteerd worden om de conceptuele betekenis te fixeren of vast te leggen. En daarmee is de overgang gegeven naar het tweede interpretatieniveau, dat van de conceptuele betekenis.

Gefundeerde-theoriebenadering

Bij de onderzoeksactiviteit die we op dit niveau hebben ondernomen maakten we gebruik van de gefundeerde-theoriebenadering (Grounded Theory Approach) zoals die ontwikkeld is door B. Glaser en A. Strauss en die nader uitgewerkt is door F. Wester en V. Peters. Kenmerkend voor de werkwijze van dit type onderzoek is, dat de onderzoeker met enkele globale inzichten die richtinggevend zijn van start gaat, en dat deze in de loop van het onderzoeksproces aangepast worden aan de onderzoeksdata. De gefundeerde-theoriebenadering is gebaseerd op het principe dat theorieontwikkeling gefundeerd moet zijn in de onderzoeksdata en een cyclisch verloop heeft, waardoor data verzameling, analyse en reflectie in een iteratief en tentatief proces elkaar constant afwisselen. Dit herhaaldelijk doorlopen van de cyclus reflectie, waarneming en analyse heet 'constante vergelijking'. Ook het principe van 'gerichte verzameling' is kenmerkend voor de gefundeerde-theoriebenadering. Dit houdt in dat de onderzoeker op grond van eerdere onderzoeksgegevens op zoek gaat naar situaties die eerdere bevindingen verscherpen, toelichten, tegenspreken of corrigeren. Tenslotte noemen we het principe van 'validatie'. Dit betreft de betrouwbaarheid van de onderzoeksprocedure, van de gehanteerde technieken en van de geclaimde resultaten.

De meervoudige gevalsstudie

Als onderzoeksstrategie hebben we gekozen voor de meervoudige gevalsstudie. Deze strategie beschouwt op intensieve wijze meerdere casussen die dezelfde onderzoeksvraag betreffen. We besloten om af te zien van enige pretentie wat betreft representativiteit of generaliseerbaarheid. Het ging ons daarentegen primair om een gedetailleerde analyse van iedere casus afzonderlijk en om een onderlinge vergelijking in een pas zo laat mogelijk stadium. Een en ander houdt in dat de onderzoeksresultaten dus niet kunnen worden overgedragen op andere documenten buiten de selectie.

Selectie van drie documenten

Aangezien het denken van Faith and Order over de relatie tussen kerk en wereld zich langs verschillende studielijnen heeft ontwikkeld, en de diverse studies een veelheid aan documenten hebben gegenereerd waaruit wij een beredeneerde selectie moesten maken, dienden wij adequate criteria voor een dergelijke selectie te ontwikkelen. Een belangrijk criterium was, zo besloten we, dat aan de documenten die de hoofdstroom van het denken binnen Faith and Order vertegenwoordigen door relevante literatuur en door gezaghebbende kringen binnen Faith and Order autoriteit wordt toegekend. Bovendien moesten de documenten de bandbreedte bestrijken van de conceptuele rijkdom betreffende de relatie tussen kerk en wereld. Om dat laatste gerealiseerd te krijgen dienden logischerwijs twee documenten op conceptueel niveau extreme casussen te zijn.

Genoemde uitgangspunten brachten ons allereerst bij het rapport van de vergadering van Faith and Order in Lund in 1952 en bij het rapport van Stavanger, 'The Church as Mystery and Prophetic Sign', uit 1985. Beide teksten vormen op conceptueel niveau een groot contrast, wat bij eerste lezing bleek en wat ook werd bevestigd bij nadere analyse. Aan deze documenten voegden we nog een derde toe, namelijk het document 'The Nature and Mission of the Church' uit 2005. Wij vonden dat een interessant document. We beklemtonen hier dat de keuze voor deze drie geschriften niet is ingegeven door een historische interesse; die ontbreekt in onze opzet. Onze keuze hebben we uitsluitend gemaakt op grond van de conceptuele inhoud van de drie documenten.

De keuze voor maximale variatie stimuleerde ons ook tot het maken van een onderlinge vergelijking van de documenten. We wilden zo goed mogelijk in kaart te brengen wat de unieke karakteristieken van de afzonderlijke documenten zijn, en wilden tegelijkertijd belangrijke gemeenschappelijke patronen herkennen. Al deze overwegingen en beslissingen leidden tot de volgende vraagstelling: *Welke configuratieprofielen, elk met zijn onderscheiden specifieke karakteristieken, nemen wij waar in het Lund rapport, het Stavanger document en het Nature and Mission document wat betreft taal, discursieve strategieën en conceptuele inhoud, wanneer ze geanalyseerd worden vanuit een kritisch-hermeneutische, tekstimmanente en inductieve leeswijze?*

De computer

Voor ons datamanagement gebruikten we de computer. Het programma ATLAS-ti5 is een zogenaamd CAQDAS pakket (Computer Assisted Qualitative Data Analysis) en was van onmisbare hulp bij diverse onderzoeksactiviteiten zoals structureren, ordenen, selecteren, coderen, annoteren en tekenen. En omdat het programma een interne logica kent, is het tevens een validatie instrument dat het verloop van onze procedure inzichtelijk en navolgbaar heeft gemaakt. Met nadruk stellen we overigens, dat de computer nergens het denkwerk van de onderzoeker heeft overgenomen. Analyses, beslissingen en conclusies zijn voortgekomen uit het brein van de onderzoeker en zijn niet het product van het rekenwerk van de computer, ze komen evenmin voort uit de logica van de software.

Coderen

Een belangrijke activiteit van de kwalitatief onderzoeker is coderen. Coderen is het verbinden van theoretische componenten uit het conceptuele raamwerk – dat met het verloop van het onderzoek meegroeit – aan data door het onderzoeksmateriaal te lezen

en te interpreteren. Codes hebben, als labels, vooral een functie bij het terugvinden van gegevens om in een later stadium van het onderzoek de data te kunnen vergelijken, om te kunnen abstraheren van de concrete indicatoren, en om te komen tot meer abstracte concepten die vaak als variabelen gaan functioneren. Door te coderen en door vervolgens te abstraheren en concepten of variabelen te correleren ontstonden configuraties van relevante concepten die we, waar wij dat nodig achtten, hebben weergegeven in diagrammen.

In ons onderzoek hebben we drie vormen van coderen gehanteerd. Bij het eerste document, het Lund rapport, hebben we de open coderingstechniek toegepast. Dat wil zeggen dat we, zonder gebruik te maken van een sturend begrippenkader, op inductieve wijze codes hebben toegekend aan het materiaal. De tweede tekst, het Stavanger document, hebben we door middel van de semi-open coderingstechniek toegankelijk gemaakt. We gebruikten daarbij deels bestaande codes die we al ontwikkeld hadden bij de analyse van het Lund rapport, en wij voegden daar ook nieuwe codes aan toe die wij uitsluitend op Stavanger van toepassing achtten. Het derde document tenslotte, het Nature and Mission document, hebben we 'gesloten' gecodeerd. Dat wil zeggen, we hebben uit de codes die gegenereerd waren bij de voorgaande analyses uitsluitend die codes geselecteerd die we het meest bruikbaar vonden voor verdere analyse. We hebben de analyses dus iedere keer een stapje meer gesloten uitgevoerd. En pas nadat we de drie documenten afzonderlijk hadden geanalyseerd, zijn we ze op cross-case niveau gaan vergelijken.

De analyse van het Lund rapport

In *hoofdstuk 2* beschrijven we het Lund rapport en analyseren we het document op de twee onderscheiden niveaus van de taal en de conceptuele inhoud. De performatieve analyse leerde ons dat het rapport de lezer hoofdzakelijk cognitief beïnvloedt. Het performatieve doel van Lund is dat alle lezers de ene waarheid begrijpen en dat zij zich committeren aan het veranderen van de werkelijkheid. Hiervoor blijken hoofdzakelijk de performatieve genres 'uitleg' en 'belijdenis' verantwoordelijk. Dit zijn stijlen van het zogenaamde representatieve type, dat wil zeggen dat ze een bestaande situatie in de werkelijkheid weergeven. Middels de stijl 'uitleg' probeert het document de lezer te informeren over een situatie in de werkelijkheid. Met de stijl 'belijdenis' probeert de tekst de lezers zijn overtuiging te laten aannemen. Beide genres richten zich op de *cognitieve* toewijding van de lezers. Deze cognitieve toewijding blijkt een voorwaarde te zijn voor hun bekering (in de zin van verandering van instelling) die een *conatieve* (gedragsgerichte) toewijding tot gevolg heeft, welke zich richt op de verandering van de werkelijkheid. In Lund is in mindere mate ook sprake van *emotionele* toewijding. De twee stijlen die deze vorm van toewijding op het oog hebben, 'verdriet' en 'berouw', zijn minder aanwezig dan de stijlen 'uitleg' en 'belijdenis'. We ontdekten tevens dat er in het Lund rapport drie performatieve genres zijn die een extra, rechtstreekse, bijdrage leveren aan de bekering van de lezers. Het gaat om de stijlen 'waarschuwing', 'appel' en 'aanbeveling'. Tenslotte worden nog twee genres aangewend die, zo verstonden wij, de noodzaak tot bekering afzwakken: 'troost' (in de zin van: 'het komt wel goed') en 'dankbaarheid' (in de zin van: 'we hebben al veel bereikt').

Het Lund rapport hanteert twee strategieën om de eenheid van de kerk in de wereld te fixeren of vast te leggen. De eerste is de strategie van de 'verankering', de tweede strategie hebben we 'trivialiseren' genoemd. Verankering gebeurt allereerst door 'christo-

logische borging': een machtige, hoge Christus garandeert de eenheid van de kerk in de wereld. Ook 'borging door belijdenis' is een component van de verankeringsstrategie: de kerk hanteert geloofsbelijdenissen waarmee ze haar eenheid borgt. Tenslotte vindt er 'borging door middel van genademiddelen' plaats. De genademiddelen verkonding, doop en avondmaal dienen als een extra zekering van de christologische eenheid van de kerk.

De strategie van de trivialisering kan uiteengelegd worden in de componenten 'labelen', 'het benadrukken van de eenheid van het Nieuwe Testament', 'doordringen', 'focussen' en 'performatieve beïnvloeding'. Onder trivialiseren door te labelen verstaan wij het identificeren van eenheid als goed en constructief; eenheid is onder de oppervlakte reëel aanwezig. Verdeeldheid daarentegen wordt bestempeld als slecht en onproductief. Verdeeldheid, in al haar vormen, bestaat aan de oppervlakte en is slechts schijn; eronder bestaat in essentie eenheid. Dus, hoewel we veel verdeeldheid waarnemen, is deze slechts schijn, zo lazen wij. Het benadrukken van de eenheid van het Nieuwe Testament ondersteunt de component 'labelen'. De feitelijke eenheid die schuilgaat onder de schijnbare verdeeldheid wordt op diverse wijzen uitgedrukt in Nieuw Testamentische getuigenissen. Hoewel ook het Nieuwe Testament lijkt te getuigen van diversiteit, wordt er wel degelijk het ene geloof in tot uitdrukking gebracht. Met de substrategie 'doordringen' vervolgens duiden we op het principe dat er weerstand overwonnen dient te worden om de eenheid die achter de verdeeldheid schuilgaat waar te nemen. Deze substrategie dient ter ondersteuning van de component 'labelen'. Trivialiseren door te 'focussen' is de derde ondersteunende component voor 'labelen'. Als iedereen in dezelfde en ook goede richting kijkt, blijkt dat er meer is dat bindt dan scheidt, aldus Lund. Tot slot hebben we waargenomen dat in Lund ook enkele performatieve genres een belangrijke functie hebben bij het labelen. We hebben dit de substrategie van de 'performatieve beïnvloeding' genoemd. Zo labelt de stijl 'dankbaarheid' eenheid op een positieve wijze, tegen de achtergrond van de diverse onopgeloste kwesties van verdeeldheid. Tevens stelden we vast dat, wanneer het document verdeeldheid behandelt, de performatieve stijlen elkaar snel afwisselen en dat dan vooral die stijlen gehanteerd worden die de emotionele betrokkenheid van de lezer betreffen. Al met al hebben we in Lund geconstateerd dat de gehanteerde discursieve strategieën tot doel hebben de spanning tussen eenheid en verdeeldheid op te heffen door deze enerzijds te reguleren of te trivialisieren, en door anderzijds de eenheid te borgen. Dit alles met het doel de eenheid te fixeren of vast te leggen.

Conceptuele analyse van het Lund rapport laat zien dat de kerk in hoofdzaak verstaan wordt als dat deel van de mensheid dat uitverkoren is om gered te worden uit de gebroken wereld. De eindoverwinning van de kerk bestaat in de vestiging van Gods koninkrijk en wordt voor zeker gehouden. De exclusiviteit van de verkorenen laat overigens wel toe dat strategische allianties worden aangegaan met niet-gelovigen, als het gaat om dienstbaarheid aan de wereld. Op conceptueel niveau hebben we in het Lund rapport twee sferen onderscheiden, de interne en de externe. Het interne bereik krijgt nadrukkelijk de meeste aandacht en betreft gemeenteopbouw, met veel aandacht voor de eigen organisatie, de prediking en de bediening van de sacramenten. Activiteiten die gericht zijn op 'buiten' dienen vooral het doel zoveel mogelijk mensen die buiten het bereik van de kerk zijn binnen haar bereik te krijgen. Dáár immers vindt redding plaats, in en van de wereld valt niet veel heil te verwachten. Van een kerk die zich inzet voor de minder bedeelden is in Lund nauwelijks sprake.

De kerk wordt in het rapport in hoofdzaak christologisch gefundeerd, zo blijkt ook uit de conceptuele analyse, hoewel het document zelf zegt dat de kerk trinitarisch is gegrond. In en door de kerk werkt God in Christus aan de verzoening van de mensen, waarbij het dan vooral gaat om het herstel van de verbroken relatie tussen de mensen en God. Kortom, de kerk is druk doende met haar eigen organisatie en met haar evangeliserende taak om mensen binnen haar bereik te krijgen, zodat zij niet verloren gaan. Dat doet de kerk meer dan dat ze de mensheid in de wereld dient en vormt.

De analyse van het Stavanger document

In *hoofdstuk 3* komt het Stavanger document aan de orde. Performatief bezien beïnvloedt Stavanger de lezer uitsluitend cognitief. Door in de 'uitleg' modus en de 'belijdenis' modus te spreken heeft het document de rationele acceptatie van zijn boodschap op het oog. Het performatieve doel van Stavanger is dat alle lezers de ene waarheid aanvaarden en zich committeren aan de verandering van de wereld. De stijlen 'aanbeveling' en 'appel' dienen ter versterking van dit performatieve doel. Slechts heel zelden biedt het document 'troost' om de lezer te verzekeren dat de uitkomst zeker is.

In Stavanger troffen we niet de strategie van 'trivialiseren' aan. De strategie van de 'verankering', om de conceptuele betekenis van het document te zekeren, kwamen we tegen in de vorm van 'borging door belijdenis' en 'christologische borging' welke laatste bestaat uit 'borging door middel van de genademiddelen'.

Conceptuele analyse wijst uit dat de drie-ene God de gebrokenheid die door de zonde van de mens is ontstaan herstelt op grond van de sacramentele aard van de werkelijkheid. Stavanger richt zich met name op het intermenselijke aspect van de verzoening, meer dan op herstel van kerkelijke eenheid. De devotionele kant van de gebrokenheid en de verzoening krijgt weinig aandacht, evenmin als het natuurlijke aspect. De kerk is Gods belangrijkste instrument, al werkt God ook buiten de kerk om. God wordt in hoofdzaak als Christus gepresenteerd en in mindere mate als heilige Geest of Vader. Drie hoofdfuncties van de kerk konden wij in Stavanger onderscheiden. Om te beginnen gemeenteopbouw, een 'ad intra' functie. Vervolgens twee 'ad extra' functies: 'verkondiging' en 'diaconie' die de meeste nadruk krijgen in Stavanger. Verkondiging draagt bij aan het bekeren van de nog niet gelovigen, en verkondiging herstelt hun relatie met God en met de medemens. Ook diaconie draagt bij aan deze bekering. God handelt in de werkelijkheid en de kerk participeert in Gods werking door haar verkondiging en dienst aan de wereld.

De analyse van het Nature and Mission document

In *hoofdstuk 4* houden we het Nature and Mission document tegen het licht. Op performatief niveau bewerkt het document de lezer afwisselend cognitief en emotioneel, met extra nadruk op de 'uitleg' modus. Het performatieve doel is dat de lezers de aard en de missie van de kerk begrijpen en betrokken willen zijn in de verandering van de werkelijkheid. De stijlen 'appel' en 'aanbeveling' ondersteunen deze intentie. Het genre 'dankbaarheid' zorgt steeds voor een zeer minieme afzwakking van de behoefte tot verandering.

Op discursief vlak ontbreekt de strategie van trivialiseren. Alleen de strategie van de verankering speelt een rol om de conceptuele betekenis te fixeren, en wel in de varianten 'zekering door onderricht', 'borging door belijdenis' en 'borging door genademiddelen' als vorm van 'christologische borging'.

Als resultaat van de conceptuele analyse noteerden wij dat God door middel van de drie hoofdfuncties van de kerk de door toedoen van de mens gebroken werkelijkheid herstelt op devotioneel, intermenselijk, natuurlijk en historisch niveau. God als Vader brengt het Woord voort dat de kerk grondt en het geloof van de gelovigen evoceert. Dat geloof is een voorwaarde voor het tekenkarakter van de kerk. God de Zoon voedt de kerk en de Geest is haar facilitator. Het door de twee concepten 'Woord van God' en 'koinonia' gekwalificeerde sacramentele karakter van de werkelijkheid als onderliggend werkelijkheidsconcept is bij het Nature and Mission document de vooronderstelling van deze herstelactiviteit. God werkt derhalve ook buiten de kerk om. 'Verkondiging' heeft als doel berouw op te wekken bij niet gelovigen, waardoor zij zich bekeren tot God en zich inzetten voor verzoening tussen mensen onderling. Ook de functie diaconie draagt bij aan dit aspect van verzoening.

Drie configuratieprofielen

In *hoofdstuk 5* vergelijken we de drie documenten met elkaar en stellen we voor elk het configuratieprofiel vast. Zo konden we het profiel van Lund karakteriseren als 'schuilplaats' (shelter), aangezien het volgens dit document de bedoeling van de kerk is mensen te redden uit de gebroken wereld. Mensen zijn gedoemd tot ondergang in de wereld, maar zijn veilig in de kerk. In Stavanger vinden we het profiel van 'bevrijding' (liberation), want de kerk is daar het instrument om de wereld te bevrijden van haar gebrokenheid. De gelovigen hebben volgens Stavanger tot taak de wereld te dienen. Aan het Nature and Mission document hebben we wat betreft de relatie kerk en wereld het profiel 'verbondenheid' (association) toegekend. Het weer opnieuw verbinden van mens, natuur, kerk en God is de kern van de goddelijke en ecclesiale werking.

Toen we deze profielen eenmaal hadden vastgesteld, konden we er voorlopige unieke uitkomsten aan relateren die we gingen testen middels het validatie-instrument van de falsificatiemethode. Deze procedure leverde voor elk document enkele geverifieerde specifieke karakteristieken op die we hebben weergegeven in het slothoofdstuk, waarin we de conclusies trokken en onze onderzoeksonderneming evalueerden.

Conclusie

In het slothoofdstuk, *hoofdstuk 6*, trekken we de conclusies ten aanzien van de performatieve taal, de discursieve strategieën en de conceptuele inhoud van de drie onderzochte documenten in hun onderlinge vergelijking. Bij vergelijking van de performatieve betekenis is gebleken dat het Stavanger document de conatieve (gedragsgerichte) toewijding van de lezer uitsluitend verkrijgt langs de weg van cognitieve beïnvloeding, terwijl zowel in Lund als in het Nature and Mission document beide, de cognitieve en de emotionele beïnvloeding, moeten leiden tot conatieve toewijding. Dit is een unieke uitkomst voor het Stavanger document op het performatieve niveau. Kijken we naar de cognitieve component alleen, dan valt op dat het Lund rapport en het Nature and Mission document de objectieve dimensie meer benadrukken dan de subjectieve, terwijl Stavanger de stijlen 'uitleg' en 'belijdenis' in gelijke mate gebruikt. De documenten hanteren alle drie ook directieve taaluitingen die tot doel hebben de lezer rechtstreeks te beïnvloeden en hen dingen te laten doen. Lund doet dat nadrukkelijk meer dan Stavanger en het Nature and Mission document. Laatstgenoemde documenten gaan, zo concludeerden we hieruit, er vanuit dat bewustzijn aan actieve, gedragsgerichte betrokkenheid voorafgaat, meer dan dat oproepen, waarschuwingen en aanbevelingen daar-

aan bijdragen. Ons is ook gebleken dat er performative stijlen gebezigd worden die de noodzaak tot bekering en de actieve betrokkenheid die daaruit moet ontstaan juist afzwakken. In Lund en in het Stavanger document troffen we dergelijke genres aan, terwijl ze in het Nature and Mission document ontbreken.

Op het eerste hermeneutische niveau hebben we naast de informatieve beïnvloeding van de lezer ook de discursieve strategieën die de documenten hanteren bestudeerd. Gebleken is daarbij dat de drie documenten deze strategieën toepassen om de conceptuele betekenis vast te leggen. Lund past zowel de strategie van de verankering als die van het trivialiseren toe. Stavanger en het Nature and Mission document beperken zich tot de strategie van de verankering. De aanwezigheid van de strategie van het trivialiseren is dus een unieke uitkomst voor Lund. Verder concludeerden we, dat we in alle drie de teksten aan 'christologische verankering' een hoog gewicht hebben toegekend. In het Lund rapport en in het Nature and Mission document zien we dat ook 'borging door belijdenis' veel gewicht krijgt. Uniek voor het Nature and Mission document is de aanwezigheid van de sub-strategie 'zekering door onderricht'.

De tweede hermeneutische laag hebben we, zoals uitgelegd, het conceptuele niveau genoemd. Voor wat betreft Lund drukt het profiel van de 'schuilplaats' de dualistische relatie tussen kerk en wereld uit. De werkelijkheid wordt in Lund primair als interveniërend theïstisch verstaan: God werkt van buitenaf in op kerk en wereld, waarbij de agentieve kracht van God de Zoon sterk benadrukt wordt. De binnenkerkelijke aspecten van de kerk zijn erg belangrijk in het Lund rapport, aangezien deze met name gericht zijn op het herstel van de gebrokenheid binnen de kerk en van de relatie tussen God en de mensen. Immers, van de wereld valt niet veel heil te verwachten. De naar buiten gerichte activiteiten van de kerk, zoals missie en verkondiging, dienen ervoor om de mensen binnen het bereik van de kerk te krijgen alwaar ze gered worden. De kerk is dus verticaal georiënteerd.

Op conceptueel vlak heeft Lund zes unieke kenmerken. Allereerst houdt 'missie' voor Lund in 'mensen tot geloof in Christus brengen'. Ten tweede besteedt het rapport geen aandacht aan het natuurlijke karakter van de werkelijkheid, maar beschouwt het de werkelijkheid uitsluitend als geschiedenis. Het derde unieke kenmerk van Lund is de scherpe eschatologisch georiënteerde tegenstelling tussen schijn en werkelijkheid die ten koste gaat van de feitelijke existentie en manifestatie van de kerk in de actuele historische werkelijkheid. Ten vierde stelt het Lund rapport het christendom als absoluut tegenover de cultuur die slechts als relatief verstaan wordt. Ten vijfde troffen we in het rapport uitdrukkingen aan waaruit we konden opmaken dat de opstellers van het document enige zelfkritiek tentoon spreiden en waarmee ze laten blijken dat de kerk de nodige tekortkomingen kent. Tenslotte, en dat is de laatste specifieke uitkomst, beschouwt Lund de wereld als slecht, wat in het geval van Lund inhoudt dat er buiten de kerk geen heil is.

Wat Stavanger betreft past het profiel van 'bevrijding' het beste bij de conceptuele configuratie. De gelovigen worden apart gezet, niet zozeer om zelf gered te worden, maar vooral om de wereld te bevrijden van het kwaad door te dienen. We vernemen in Stavanger dat de triniteit van binnenuit werkzaam is in kerk en wereld. De wereld wordt daarbij voornamelijk verstaan als geschiedenis, hoewel er ook enige aandacht is voor de natuur. De meeste inspanningen zijn gericht op het herstel van de intermenselijke relaties, en er is nauwelijks aandacht voor het herstel van de relatie tussen God en de mensen of voor de verzoening tussen de kerken onderling of voor het herstel van de

natuur. Vandaar dat het document sterk de nadruk legt op de 'ad extra' functies van de kerk. De kerk is buitengewoon actief en is horizontaal georiënteerd.

Twee unieke kenmerken troffen we in het document aan. Allereerst bleek ons dat in Stavanger het onderricht van Christus niet omgezet wordt in kerkelijke dogma's, maar verstaan wordt als lessen of navolgenswaardige voorbeelden. Ten tweede ontbreekt in Stavanger het 'Woord' dat de oorsprong van geloof en kerk is en de autoriteit die mensen dienen te antwoorden.

Het profiel van het Nature and Mission document hebben we 'verbondenheid' genoemd. Centraal in Gods werking en in de werking van de kerk is het opnieuw verbinden van God, mens, natuur en kerk. De werkelijkheid is non-duaal en wordt opgevat als sacramenteel en door het Woord geleid. De drie personen van de triniteit krijgen evenwichtig aandacht, met slechts een lichte accentuering van God de Zoon. Het Nature and Mission document besteedt gelijkmatig aandacht aan het herstel van de gebrokenheid op de vier te onderscheiden terreinen, dus dat van de intermenselijke betrekkingen, dat van de kerkelijke relaties, dat van de verhouding tussen God en de mensen en waar het de natuur betreft. Zodoende namen we ook een evenwichtige aandacht waar voor zowel de binnenkerkelijke activiteiten van de kerk als haar functies die naar buiten gericht zijn. De kerk is zowel verticaal als horizontaal georiënteerd.

We konden in het Nature and Mission document drie unieke aspecten herkennen. Om te beginnen aanvaardt het document de diversiteit die er in kerk en wereld bestaat. Vervolgens ontbreekt het principe dat God uiteindelijk intervenueert in de geschiedenis, een dergelijke eschatologische zekerheid komt niet voor. Ten derde speelt de notie 'koinonia' (als het principe van verbondenheid in de werkelijkheid) een centrale rol in het bijeenhouden van triniteit, kerk en wereld.

Tot slot concludeerden we – de drie analytische activiteiten (performatief, discursief en conceptueel) relaterend – dat de performatieve stijlen doorgaans de conceptuele lading *dragen* door de lezer hetzij cognitief hetzij emotioneel te beïnvloeden, en door de geadresseerden bij tijden iets op te dragen of door hen te bemoedigen. In twee situaties werd dit heel expliciet. Allereerst zagen we dat in Lund en Stavanger de performatieve stijl 'troost' het principe van Gods ingrijpen in de Eindtijd ondersteunde. In het Nature and Mission document ontbreekt dit eschatologisch principe en treffen we ook de stijl 'troost' niet aan. Tevens zagen we hoe in het Lund rapport de kerk met enige kracht uit haar existentie moest treden en tot haar essentie diende over te gaan. Het bleek dat deze sprong niet gemaakt kon worden door cognitieve beïnvloeding alleen; krachtiger taal is nodig. Vandaar dat Lund relatief veel directieve taaluitingen hanteert om het gehoor te bewegen van het oppervlakkige niveau van de schijnbare werkelijkheid af te steken naar de diepere laag van de originele werkelijkheid.

We konden overigens ook drie opmerkelijke tegenstellingen vaststellen tussen de performatieve en de conceptuele inhoud van de documenten. Allereerst vernamen we in het Stavanger document en in het Nature and Mission document dat weliswaar de kerk als 'mysterie' het bevattingvermogen te boven gaat, maar dat desondanks bewustzijn voorafgaat aan actief bezig zijn, en dat beide documenten om die reden veel gebruik maken van de cognitieve stijlen 'uitleg' en 'belijdenis'. Ten tweede toont Stavanger ons weliswaar de meest actieve rol voor de kerk, maar gebruikt het document toch bijna geen directieve stijlen. Tot slot constateerden we dat Stavanger het onderricht van Christus niet omzet in kerkelijke doctrines en belijdenissen, en dat Stavanger dus ook nergens rept van geloofsbelijdenissen, terwijl we toch wel de discursieve strategie

‘borging door geloofsbelijdenis’ in het document zijn tegengekomen, de strategie die, in dit specifieke document, alleen bestaat uit de performatieve stijl ‘belijdenis’.

Methodologische evaluatie

Ons onderzoeksproject evaluerend hebben we enkele zwakheden vastgesteld. Om te beginnen noemen we de beperking die gegeven is met de keuze voor een inductieve en tekst-immanente leeswijze en het afzien van een holistische benadering van ons onderwerp. Onderzoek naar context, historie, wordings- en receptiegeschiedenis van de documenten zou een bijdrage aan de verklaring van de door ons gevonden resultaten kunnen leveren. Bestudering van een breder corpus zou mogelijk ook hebben kunnen leiden tot generaliseerbare uitspraken. De profielen die we nu hebben ontwikkeld en die in ons onderzoek een uitlegfunctie hebben, kunnen in ieder geval bij een vervolgstudie die wél gericht is op generaliseerbaarheid dienen als explorerend schema.

Een tweede zwakte is onze keuze om de theologische en filosofische concepten die we hebben ontdekt niet te bestuderen in de context van de diverse kerkelijke stromingen en tradities die er mogelijk aan ten grondslag liggen. Meer dan dat we ze diepgaand analyseerden hebben we de concepten slechts beschreven. En tot slot noemen we de uitgebreide weergave van de analyse van het Lund rapport in vergelijking met de twee andere documenten. De compacte behandeling van Stavanger en de wel zeer snelle ‘scan’ van het Nature and Mission document zijn het gevolg van onze keuze voor een zich gradueel ontwikkelende aanpak, waarbij Lund geheel open werd gecodeerd, Stavanger semi-open en het Nature and Mission document gesloten. Bovendien speelde mee dat we gedurende het onderzoeksproces onze vaardigheden hebben ontwikkeld, waardoor we bij ieder nieuw document sneller konden zien wat relevant was voor de beantwoording van onze onderzoeksvraag en wat achterwege kon blijven.

Met ons onderzoek menen wij een relevante bijdrage geleverd te hebben aan het voortgaande oecumenische en kerkelijke denken over de relatie tussen kerk en wereld. Ook achten wij ons onderzoek sociaal relevant, omdat kerk en geloof niet te onderschatten factoren zijn in veel samenlevingen. Tot slot zien wij ons onderzoek als een welkome aanvulling op bestaand onderzoek. Onze onderzoeksmethode is vrij ongebruikelijk binnen het klassieke onderzoeksterrein van de oecumenica. Wij menen een zeer bruikbare, evidence-based en transparante onderzoekswijze te hebben toegepast die gebaseerd is op de gefundeerde-theoriebenadering en die in de toekomst vaker gehanteerd kan worden om kerkelijke documenten diepgaand te analyseren. In deze mogelijkheid ligt de kracht van onze onderneming.

Theologische evaluatie

In de slotparagraaf van ons boek houden we de analyses van de drie documenten tegen het licht van onze eigen theologische keuzes, en stellen we vast dat in geen van de drie documenten het principe voorkomt van de ‘lerende gemeenschap’ die antwoord geeft op de vragen van mensen in onze moderne geïndividualiseerde cultuur. Wij achten dat een tekort. Mensen zijn op zoek naar hun identiteit in relatie tot anderen, en de kerk dient zich met die vragen bezig te houden. De kerk is buiten dat zij een gemeenschap is voor morele ontwikkeling of voor de ontwikkeling van deugden ook een gemeenschap van karakter- of biografische ontwikkeling. Deze laatste, geestelijke, component (met sociaal psychologische, existentiële en lichamelijke dimensies) ontbreekt in de onderzochte documenten.

Voorts pleiten wij ervoor om in de kerk en wereld relatie af te zien van de prepositie 'voor' in uitdrukkingen als 'profetisch teken voor de wereld', omdat daarmee de kerk tegenover de wereld wordt geplaatst. Naar onze overtuiging bestaat de wereld niet buiten de kerk, is de wereld niet het correlaat van de zending van de kerk. Bovendien kiezen we ervoor om niet het tekenkarakter van de kerk te benadrukken in combinatie met haar aard van mysterie, omdat door de term 'teken' de kerk sterk geïnstrumentaliseerd wordt. In plaats daarvan spreken wij liever enkel van 'mysterie', wat tot voordeel heeft dat zo enerzijds de eenheid van de kerk met God wordt uitgedrukt, en dat tegelijk benadrukt wordt dat de kerk hoop *is*, licht *is* en zout *is*, waardoor dus iedere valse antithese van kerk en wereld voorkomen wordt. Bovendien vermijdt de term een te nadrukkelijk samenvallen van de kerk en het heil, en voorkomt hij dus een te sterke heilspresentie.

Bij dit alles nemen we waar dat de term 'koinonia' in toenemende mate terrein wint. Inderdaad heeft dit concept het in zich om God, de historische en de natuurlijke werkelijkheid, alsmede het handelen van de kerk samen met alle mensen van goede wil met elkaar te verbinden. Echter, 'koinonia' is geen magisch woord. Op z'n best fungeert het als een katalysator. Pas als mensen echt leven uit koinonia, kan Gods liefde werkelijk ervaren worden.

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GENERAL INDEX

A

Aagaard, A.M., 38, 48, 289
abstracting, 31, 44, 46
abstraction, 30, 31, 53, 69, 83
accountability, 4, 16, 136
actorship, 75, 85, 95, 119, 121, 151, 170
ad extra, 93, 94, 128, 152, 153, 170, 171, 172, 192, 195
ad intra, 46, 92, 99, 128, 130, 152, 153, 170, 172, 192
administration, 42, 81, 92
admonition, 64, 65, 66, 67, 68, 71, 109, 110, 111, 113, 114, 130, 137, 138, 139
agens, 75, 85, 119, 120, 121
aims at, 21, 33, 71, 91, 94, 99, 113, 150, 151
analytical framework, 29, 31, 32, 44
anchoring, 72, 77, 80, 82, 99, 114, 115, 130, 139, 140, 141, 149, 150, 156, 164, 165, 170, 172
antecedent variable, 33
appeal, 55, 57, 64, 65, 66, 67, 68, 70, 71, 72, 77, 81, 99, 109, 110, 111, 113, 114, 115, 130, 136, 137, 138, 139, 148, 162, 174
approachability, 79, 80, 100
Aristotle, 19, 25
arrow, 100, 128, 146, 186
AskSam, 180
association, 92, 154, 171
at face value, 42
ATLAS.ti, 1, 43, 157, 158, 181, 183, 184, 185, 186, 188, 189
attribute, 32, 125, 138, 170
Austin, J.L., 20, 289
authorial intent, 5, 14, 15
axial coding, 31

B

Baart, A.J., 42, 43, 301
Bauman, R., 18, 289
Bergjan, S.P., 38, 48, 289
binary operators, 187
binary opposition, 12
binary pairs, 12, 14

biographical formation, 176
Blumer, H., 27, 289
Bohman, J., 11, 289
Boolean operators, 187
Bourdieu, P., 23, 289
Brandner, T., 49, 289
bricolage, 17, 43
bricoleur, 17, 295
Brinkman, M.E., 49, 289
brokenness devotional, 86, 123
brokenness ecclesial, 89
brokenness interpersonal, 87, 90, 123
brokenness natural, 122
Bruner, J., 18, 289
Burch, R., 24, 289

C

CAQDAS, 42, 179, 180, 181, 183, 184
case study, 5, 37, 43
causality, 32, 296
causes, 33, 41, 57, 86, 89, 90, 91, 127, 183
Chapman, M.E., 38, 49, 51, 289
Charmaz, K., 27, 28, 30, 289
Chase, S.E., 18, 289
christological securing, 114, 115, 140, 141, 148, 149, 150, 170, 197
church functions, 32, 92, 94, 116, 119, 121, 126, 128, 152, 170
Cicero, 19
clustering, 31
code names, 46
coding, 31, 39, 83, 155, 179, 180, 181, 182, 183, 185, 186, 187
cognitive dedication, 101, 112, 113, 139, 169
comfort, 64, 65, 66, 67, 68, 71, 72, 81, 99, 109, 110, 111, 113, 114, 137, 138, 149, 169, 172, 176, 183
commissives, 21
common concepts, 154, 170, 171
common patterns, 38, 40
community building, 32, 92, 93, 94, 100, 126, 127, 128, 148, 152, 153
comparative ecclesiology, 39, 51, 52
comparing, 1, 26, 31, 41, 44, 45, 51, 54

comparison, 14, 28, 39, 40, 44, 45, 46, 77, 80,
 149, 153, 154, 183, 296
 computer assistance, 155, 167
 conative dedication, 112, 169
 concepts, 1, 16, 24, 25, 26, 29, 30, 31, 32, 33,
 34, 41, 42, 44, 45, 46, 48, 49, 50, 56, 73,
 74, 82, 83, 94, 96, 100, 102, 118, 119, 120,
 129, 130, 147, 148, 150, 154, 155, 165,
 166, 170, 171, 173, 176, 177, 180, 183,
 186, 187
 conceptual bandwidth, 30, 35, 38, 39, 41, 43,
 149
 conceptual level, 24, 37, 38, 39, 41, 44, 170,
 185
 conditions, 11, 33, 57, 71, 91, 112, 118, 134,
 139, 158, 161, 164, 187
 confession, 55, 64, 65, 66, 67, 68, 70, 72, 81,
 82, 91, 92, 93, 101, 109, 110, 111, 113,
 114, 115, 130, 134, 136, 137, 138, 140,
 146, 149, 150, 160, 169, 170, 172
 configuration, 1, 18, 40, 44, 45, 49, 50, 83,
 86, 118, 149, 154, 169, 170, 171, 173
 connection, 33, 71, 80, 83, 117, 142, 186
 connection type, 33
 consequentialistic, 98
 constant comparison, 28, 42, 155, 167
 constituting variable, 33, 34, 150
 construction, 12, 27, 173
 content analysis, 26, 158
 contractual interest, 42
 correlation, 32, 34
 cosmic, 10, 76, 122
 counts, 11, 45, 111
 Couto, A.J.T., 49, 289
 Crawford, J., 50, 290
 creedal securing, 82, 115, 130, 141, 148, 149,
 150, 170, 172
 criteria, 37, 38, 41, 90
 critical hermeneutics, 4, 11, 13, 15
 cross-case, 45, 149, 181
 Crowley, S., 19, 290
 cultural context, 5, 14

D

data collection, 28, 29, 41, 42
 data source, 1, 3, 41

decentring of the subject, 12
 declarations, 20, 22
 deconstruct, 12
 dedication, 68, 69, 70, 71, 80, 111, 112, 139,
 149, 154, 169, 175, 301
 deduction, 44, 130
 deductive, 22, 32, 64, 157
 Dellinger, B., 24, 290
 Demetrio III, F.P.A., 4, 290
 density, 25, 65, 67, 87, 101, 108, 110, 137,
 138, 139, 182, 186, 188
 Denzin, N.K., 17, 290
 dependent variable, 33
 descriptive codes, 31
 diagram, 34, 44, 69, 82, 84, 85, 86, 89, 111,
 113, 127, 128, 139, 146
 diakonia, 32, 93, 94, 95, 100, 126, 127, 128,
 133, 134, 135, 141, 145, 148, 152, 153,
 171, 175, 192
 dialectical hermeneutics, 4, 12, 13, 15
 Dijk, T. van, 23, 290
 directives, 21, 67, 68, 111, 113, 138
 discourse, 1, 5, 9, 10, 13, 17, 19, 20, 22, 23,
 24, 32, 40, 44, 48, 50, 68, 72, 103, 114,
 131, 149, 169, 183
 discourse analysis, 22, 23, 24
 discursive level, 9, 148, 149
 discursive strategies, I, 22, 24, 35, 40, 43, 44,
 72, 82, 114, 115, 149, 173
 displacement, 40
 documentary study, 1, 3
 dotted box, 100, 123, 128, 146

E

ecclesia audiens, 176
 ecclesia discens, 176
 ecclesia docens, 176
 Eemeren, F.H., 19, 290
 emancipatory interest, 12
 Emmaus, 176
 emotional dedication, 69, 70, 71, 169
 empirical, 11, 27, 28, 31, 34, 42, 45, 67
 epistemological paradigm, 3, 15, 17
 epoché, 6
 eschatological safeguarding, 157, 162, 163

essence, 6, 7, 73, 74, 134, 155, 157, 158, 159, 170, 172
 evaluation, 3, 45, 131, 169, 174
 experience, 6, 7, 8, 9, 52, 69, 83, 135, 169
 explanation, 18, 25, 56, 64, 65, 66, 67, 68, 70, 72, 77, 81, 109, 110, 111, 112, 113, 114, 130, 136, 137, 138, 139, 149, 150, 169, 172, 174, 179
 explanatory, 17, 89, 111, 138, 148, 154, 162
 exploration, 17, 35, 44, 157, 184
 exploration phase, 44
 exploratory, 154, 184
 exposure, 93, 94, 95, 100, 101, 152, 153
 expressives, 68, 111, 138, 149
 external database, 185, 188
 extreme case, 31, 37, 38, 39, 41, 43, 44, 106, 130, 153

F

facilitates, 33, 121, 128, 187
 Fairclough, N., 23, 290
 fallibilism, 40
 falsifiability, 42
 falsification, 42, 45, 157
 falsification procedure, 157
 Father, 32, 55, 78, 79, 80, 83, 84, 85, 97, 116, 118, 120, 121, 128, 141, 142, 144, 146, 150, 151, 160, 165, 170
 feeds, 33, 85, 121, 128, 144, 146, 151
 Felluga, D., 25, 290
 feminist, 13
 Fielding, N., 180, 290
 figures, 46, 58, 64, 106
 final triumph, 79, 80, 98, 100, 156
 first hermeneutical level, 17, 22, 72, 111, 114, 116
 Fisch, M., 24, 291
 Fisher, A.L., 7, 291
 fix, 72, 82, 114, 170
 Flick, U., 17, 291
 focused coding, 31, 39, 44, 130, 173
 focusing, 15, 76
 Foucault, M., 13, 291
 frequency, 26, 45, 67, 68, 100, 110, 111, 121, 137, 138, 139, 186
 Fykse Tveit, O., 49, 291

G

Gadamer, H.G., 8, 9, 15, 39, 291, 294
 Gasché, R., 14, 291
 Gassmann, G., 38, 291
 generalisability, 37, 41
 generative semiotics, 25
 genres of speaking, 22, 64
 Giddens, A., 12, 291
 Glaser, B., 26, 27, 291
 globalisation, 174
 gratitude, 64, 65, 66, 67, 68, 71, 72, 77, 99, 110, 111, 134, 136, 137, 138, 139, 149, 169
 Grdzeldze, T., 48, 291
 grief, 64, 65, 66, 67, 68, 69, 70, 72, 99, 110, 111, 114, 136, 137, 138, 169
 grounded theory, 1, 27, 28, 29, 42, 43, 180, 182, 184
 grounds, 32, 33, 91, 101, 118, 144, 146
 Guba, E.G., 3, 291
 Gutting, G., 13, 291

H

Habermas, J., 11, 12, 291
 Hammersley, M., 40, 291
 Hammond, M., 7, 291
 Handspicker, M.B., 38, 48, 51, 291
 Have P. ten, 183, 291
 Henderson, G., 19, 292
 hermeneutic unit (HU), 184, 185
 hermeneutical approach, 1, 3
 hermeneutical circle, 5
 Hicks, S.R.C., 13, 292
 hierarchy, 12, 23, 32, 45, 83, 116, 162, 165, 179
 historical context, 17
 Hoedemaker, L.A., 2, 48, 292
 Holstein, J.A., 18, 292
 Houtepen, A.W.J., 48, 50, 292, 301
 Hoy, D.C., 11, 292
 Husserl, E.G.A., 7, 292
 Hutjes, J.M., 37, 292
 HyperRESEARCH, 181, 183

I

illocutionary, 20, 21, 22, 64, 67, 71, 110, 112, 113, 137
imitability, 41, 43
imitation, 80, 101
in need for, 33, 172, 176
independent variable, 33, 34
indicators, 21, 28, 31, 42, 110, 158
induction, 28, 44, 130
inductive, 15, 16, 28, 32, 35, 40, 44
institutional context, 15
institutionalism, 52
integration, 31, 40, 44, 56, 169, 184
integration phase, 44
internal validity, 41
intervening variable, 33
iterative, 29, 41, 181

K

knowledge-constitutive ideas, 11
Koffeman, L.J., 301
koinonia, 49, 50, 133, 141, 142, 143, 146, 148, 150, 151, 154, 155, 157, 165, 166, 170, 171, 172, 177
Körtner, Ulrich H.J. von, 47, 292
Krippendorf, K., 26, 292
Kuzel, A.J., 38, 292
Kwalitan, 29, 43, 182, 183
KWIC, 158, 180, 183

L

labelling, 18, 31, 54, 73, 75, 76, 77, 82, 115, 141, 155
Lawlor, L., 14, 292
Lee, R., 180, 292
Leeuwen, Th.M. van, 301
Lewins, A., 180, 183, 185, 188, 292
liberation, 154, 171
Limouris, G., 48, 293
Lincoln, Y.S., 42, 293
linguistic, 6, 10, 12, 14, 15, 19, 25, 293
Liszka, J.J., 24, 293
Livesey, S.M., 20, 293
locutionary, 20
logic of the church, 69

logic of the text, 69, 72, 114, 116
logical, 10, 12, 25, 32, 77, 176, 182, 183
logical square, 25
Luke, A., 23, 293
Lund Principle, 53, 57, 88, 99

M

maintains, 33, 85
managing modes, 41, 44, 82, 99, 114, 130, 140, 148, 149, 150, 164, 170, 172
maximum variation, 31, 38, 39, 40
MAXqda, 181, 183
meaning, 3, 4, 5, 6, 8, 9, 10, 12, 13, 14, 15, 16, 18, 20, 21, 22, 24, 25, 26, 27, 28, 30, 33, 34, 35, 39, 40, 44, 45, 46, 52, 64, 69, 70, 72, 75, 76, 87, 92, 112, 114, 116, 117, 119, 134, 140, 149, 151, 154, 156, 157, 159, 170, 172, 173, 174, 176, 183
means of, 20, 22, 26, 30, 33, 39, 42, 44, 56, 80, 81, 89, 106, 115, 121, 126, 127, 140, 141, 144, 146, 162, 165, 169, 177
memo-writing, 34
menu driven, 182
metaphor, 10, 83, 88
Miles, M.B., 30, 180, 293
mission, 26, 39, 54, 55, 56, 57, 71, 75, 80, 93, 94, 95, 100, 101, 105, 126, 131, 133, 134, 136, 139, 140, 141, 142, 143, 145, 146, 148, 152, 153, 154, 156, 160, 163, 170, 171, 176
Muhr, Th., 185, 293
multi-layered, 1, 3, 16
multiple case study, 1, 37, 39, 41
mystery, 2, 52, 76, 103, 105, 117, 118, 119, 121, 126, 127, 130, 141, 142, 143, 172, 176

N

narrative theory, 9
negative expectations, 155, 158
network, 32, 34, 42, 179, 186, 187, 188, 189
nexus of life, 6
node, 186
nominative, 32, 69, 112, 121, 125
Nordquist, R., 19, 293

null-hypothesis, 155, 159, 160, 161, 162, 163,
164, 165, 166, 167
numerical, 16, 32, 45, 180

O

object, 4, 6, 8, 11, 12, 22, 25, 35, 37, 43, 50,
55, 64, 71, 113, 118, 169, 184, 185, 186,
187
objective variable, 33, 34, 116, 119, 124, 151
observation, 29, 42, 65, 90, 119
OCR, 183
oneiric, 10
ontic, 83, 119, 120, 128, 130, 146, 148
ontological, 8, 83, 117, 128, 151, 174
open coding, 31, 39, 44, 116, 130, 155
operating variable, 33, 34, 119, 126, 151
original intention, 5, 8
Orlikowski, W., 3, 293
Osimo, B., 25, 293
outcome variable, 33

P

pacifying, 155, 160
pantextualism, 12
Patton, M.Q., 38, 293
peer debriefing, 42, 155, 167
Peirce, C.S., 293
penetration, 76, 82, 155, 158
percentage, 67, 68, 110, 111, 137, 138
performative, I, 1, 19, 20, 22, 24, 28, 30, 35,
39, 41, 43, 44, 45, 47, 50, 58, 64, 65, 67,
68, 69, 70, 71, 72, 77, 81, 82, 99, 103, 106,
108, 109, 110, 111, 112, 113, 114, 115,
116, 130, 131, 136, 137, 138, 139, 140,
148, 149, 150, 154, 162, 165, 169, 170,
172, 173, 174, 175
performative analysis, 1, 41
performative influencing, 82, 197
performative intent, 19, 20, 68, 72, 99, 111,
114, 172, 173
performative styles, 22, 43, 45, 58, 64, 65, 67,
68, 69, 70, 71, 72, 77, 106, 108, 110, 111,
136, 137, 138, 139, 169, 172
perlocutionary, 20, 22, 64, 71, 113
personal level, 17, 24, 68, 111
phenomena, 7, 15, 34

phenomenological hermeneutics, 4
phenomenological reduction, 6
phenomenology, 5, 6, 7, 8, 9, 294
plausibility, 40
Polkinghorne, D.E., 18, 293
post-colonial criticism, 13
postmodern, 13, 40
poststructural hermeneutics, 4
power politics, 15
practical interest, 11
preaching, 56, 81, 92, 93, 127, 144, 145
preconceptions, 8, 14, 15
preconsciousness, 15, 39, 43
preliminary inquiry, 43
preliminary variable, 32
presupposes, 33, 123, 127
primary document (PD), 185
proclamation, 32, 55, 74, 81, 93, 94, 100,
106, 115, 119, 126, 127, 128, 132, 133,
134, 135, 140, 141, 145, 146, 148, 152,
171
profiles, 1, 2, 40, 44, 50, 149, 154, 169, 170
prophetic, 70, 103, 105, 106, 113, 117, 119,
125, 126, 142, 159, 161, 176
provisional codes, 31
proximity, 46, 79, 80, 100, 127, 187
psychoanalysis, 9
pull factors, 33, 124
Punch, K.F., 16, 27, 30, 293
push factors, 120
pushes, 33, 84, 87, 150, 160

Q

QSR NVivo, 181, 183
query, 158, 181, 187, 188
query tool, 188
Quintilian, 19
quotations, 46, 73, 80, 84, 119, 122, 124, 163,
165, 185, 186, 187

R

Ramberg, B., 8, 294
real, 2, 21, 52, 73, 74, 118, 155, 158, 161,
165, 171, 174
reality perception, 141, 148, 170

recommendation, 55, 58, 64, 65, 66, 67, 68,
 71, 72, 77, 81, 88, 99, 109, 110, 111, 113,
 137, 138, 139
 records, 180, 181, 185
 reduction phase, 44, 45
 reference, 9, 41, 44, 55, 57, 84, 85, 93, 94, 97,
 122, 145, 165
 reflection, 7, 14, 16, 28, 29, 41, 45, 47, 48,
 72, 133, 155, 167
 relative, 25, 45, 91, 100, 156, 157, 161, 170
 relevance, 38, 44, 47, 104, 124, 144
 reliability, 40
 repeatability, 41
 repentance, 64, 65, 66, 67, 68, 69, 70, 72, 99,
 110, 111, 114, 123, 125, 126, 128, 134,
 137, 138, 139, 145, 146, 161, 162, 169
 replication, 155, 167
 replyability, 41
 representativeness, 37, 50
 representatives, 5, 37, 38, 68, 111, 113
 research procedure, 3, 43
 research question, 1, 3, 16, 22, 24, 30, 35, 38,
 39, 40, 42, 43, 149, 169, 173, 182
 research units, 29, 30, 39
 restoration devotional, 86, 87, 91, 124, 128,
 146, 151
 restoration ecclesial, 87, 90, 91, 99, 125, 127,
 128, 151
 restoration interpersonal, 87, 91, 124, 151
 restoration natural, 124, 125, 151
 rhetoric, 1, 19, 20, 30, 43, 49, 77, 180, 296
 Ricoeur, P., 9, 10, 15, 16, 294
 Risser, J., 8, 294
 role-taking, 27
 romanticist hermeneutics, 4, 5

S

sacramental ontology, 117, 118, 141, 142,
 148, 150, 151
 safe-haven, 99
 Sallis, J., 14, 294
 saturation, 28, 32
 Saussure, de, 12
 scepticism, 40
 Schilling, T.P., 23, 294
 Scholtz, G., 5, 294

Schutz, A., 7, 294
 Schwandt, Th.A., 12, 40, 294
 Scott, R., 18, 294
 Searle, J.R., 21, 294
 second level, 1, 24, 33, 116
 securing by means of grace, 82, 148, 149
 selective coding, 31
 self-criticism, 57, 106, 156, 157, 162, 170
 semantics, 9, 24
 semi-open coding, 39, 44, 103, 116, 173
 semiotic square, 25
 semiotics, 9, 25, 48
 sense, 7, 8, 9, 19, 20, 70, 90, 93, 105, 114,
 144, 157, 158, 175, 177, 301
 sensitising concepts, 28, 42
 serendipity, 184
 service, 55, 57, 75, 89, 93, 94, 99, 100, 101,
 103, 106, 113, 119, 126, 133, 135, 141,
 144, 146, 152
 shelter, 154, 170
 SIBlings operator, 187
 sign, 24, 25, 103, 104, 105, 106, 113, 117,
 118, 119, 120, 122, 124, 125, 126, 127,
 128, 134, 142, 146, 155, 158, 159, 161,
 176
 signifies, 27, 33, 128, 145, 146
 sin, 55, 56, 80, 87, 105, 123, 128, 134, 143,
 146, 161
 Smaling, A., 41, 294
 SmartDraw, 43, 189
 Smith, 6, 7, 294
 snapshot code, 187
 Socrates, 19
 software package, 173, 179, 180, 184
 Son, 32, 55, 80, 83, 84, 85, 87, 116, 118, 120,
 121, 124, 128, 141, 142, 144, 146, 150,
 151, 163, 165
 specific outcomes, 154, 157
 specification phase, 44
 speech act, 19, 21, 172
 Spirit, 32, 52, 55, 57, 58, 73, 80, 81, 83, 84,
 85, 87, 88, 91, 96, 97, 99, 105, 106, 113,
 116, 118, 119, 120, 121, 124, 125, 126,
 128, 133, 134, 140, 141, 142, 143, 144,
 146, 150, 151, 153, 161, 165, 170, 171,
 174
 square of opposition, 25

Stake, R.E., 37, 295
 Stemler, S., 26, 295
 strategies, 1, 20, 23, 24, 44, 72, 82, 114, 170, 172, 294
 strategy, 1, 12, 37, 50, 67, 68, 69, 82, 104, 110, 111, 112, 115, 137, 139, 140, 141
 Strauss, A., 17, 27, 295
 strengths, 173
 stressing the unity of the New Testament, 75, 82
 strong link, 186
 structuralism, 12
 SUB operator, 187
 subject, 2, 3, 4, 5, 8, 12, 14, 16, 17, 25, 41, 43, 47, 69, 80, 83, 92, 161, 169, 173
 substantive theory, 41
 sub-variable, 32
 super code, 80, 92, 187
 supports, 33, 126, 127, 179
 symbol, 10, 118, 247
 symbolic interactionism, 27, 28

T

tables, 17, 34, 45, 187
 Tainio, L., 23, 295
 teaching, 81, 88, 89, 92, 113, 134, 139, 140, 141, 144, 148, 149, 150, 154, 155, 156, 157, 164, 165, 176
 technical interest, 11
 tentative, 3, 29, 41
 test, 26, 27, 42, 45, 155, 161, 164, 167, 171
 testability, 42
 text retrievers, 180
 textbase managers, 180
 text-immanent, 16, 28, 30, 35, 37, 40, 49
 TextQuest, 180
 textual level, 22, 162, 165, 166
 theoretical coding, 31
 theoretical sampling, 28, 155, 167
 theory memo, 34, 186
 Thomas of Aquinas, 142
 Tierney, W.G., 18, 295
 Tillard, J.M.R., 48, 295
 Tillo, G.P.P. van, 16, 295
 Tomkins, O.S., 51, 295
 transcendental idealism, 7

transcendental turn, 7
 transcription, 10
 transform, 152, 174
 triangulation, 41, 155, 167
 Trinitarian, 33, 51, 54, 81, 85, 101, 119, 121
 Trinity, 2, 32, 55, 82, 116, 120, 121, 128, 148, 151, 166, 171, 241, 248, 269
 trivialising, 72, 73, 76, 114, 130, 139, 148, 149, 150, 155, 170, 197
 trustworthiness, 4, 16, 30, 40, 41

U

unique outcomes, 50, 154, 157
 UP operator, 187

V

validation, 40, 42, 43, 44, 157
 validity, 12, 30, 40, 167
 value, 21, 23, 32, 84, 85, 88, 94, 121, 122, 124, 125, 128, 146
 Vandervelde, G., 38, 48, 50, 295
 variable, 18, 32, 33, 46, 69, 100, 112, 121, 123, 124, 125, 128, 146, 154, 164
 variations, 4, 38, 40, 76, 154
 virtue formation, 176
 Vischer, L., 38, 295
 VISE, 184
 visualisation, 184
 Vondey, W., 48, 295

W

Wainwright, G., 48, 295
 weak link, 186
 weakens, 33, 71, 139
 weaknesses, 173
 Weinstein, D., 17, 295
 Weitzman, E.A., 179, 180, 295
 Wester, F., 29, 30, 296
 Wichelns, H., 20, 296
 Williamson, J., 25, 296
 Wind, A., 48, 51, 296
 within-case, 45
 witness, 2, 32, 58, 70, 87, 94, 95, 98, 103, 106, 113, 114, 119, 121, 133, 140, 144, 146, 159, 162, 175

Word of God, 52, 98, 133, 143, 144, 145,
166, 175, 177
words, 1, 9, 12, 20, 21, 22, 24, 25, 26, 28, 30,
32, 41, 45, 64, 67, 77, 80, 94, 95, 97, 110,
117, 121, 124, 154, 158, 160, 163, 164,
175, 180, 182, 186

worship, 53, 57, 81, 90, 92, 93, 98, 127, 133,
134, 141, 159, 163

Y

Yin, R.K., 5, 296